THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

A Cry from the Vineyard.

BY CAROLINE D. SWAN.

A mingled mass of toilers in the sun ;
Some rough and sturdy, kings with labor's crown,
And others frail as drooping sprays that run
Athwart the vine-poles, swinging faintly down.

A mighty voice comes out in bitter plaint :
" Lord, we are weary, and Thy vineyard still
Is poorly tilled ; at noon we tire and faint,
At eve we look and say, 'The work goes ill !'

" Thou knowest all ! The laborers are few,
Though we be many ! For a palsy takes
The very old ; they shiver in the dew,
As in the breeze the pallid aspen quakes.

" The young, alas ! How should they know the way
To trim the vines ? Or how to calmly wait
For slow fruition ? Too uneasy, they !
Crying aloud, 'Thy vintage co neth late !'

" We do not work together in our task :
One blames another, would have his own way,—
And Thy way, Lord, we half forget to ask !
Such broken labor only wastes the day.

" Without the world's gay throng in joyous guise
Laugh at our troubled faces o'er the pale ;
And earthly kingship, in their eager eyes,
Seems better worth the winning, sinks the scale."

He ceased, as from the vines full sweet up-rose
A second voice, its burden only praise :
" O Lord, the skies are blue ; Thy mercy flows,
A broad, bright river, through our troubled ways !

" I care not for the labor left undone ;
Thy royal guerdon is both rich and free !
Yonder the grapes are purpling in the sun,
Within is, still, the sense of loving Thee !

" Seeing Thy face invisible, we toil ;
Our spirits dwell in silence ever sweet,
'Mid all these plaints and outer mad turmoil,
In the soft twilight kneeling at Thy feet."

—*Churchman.*

Notes.

YOU never miss an opportunity of giving innocent pleasure, or helping another soul on the path to God, but you are taking away from yourselves forever what might have been a happy memory, and leaving in its place pain or remorse.—*Frances Power Cobbe.*

ALL the world is but as one orphanage, so long as its children know not God, their Father ; and all wisdom and knowledge is only more bewildered darkness so long as you have not taught them the fear of the Lord ; not to be taken out of the world in monastic sorrow but to be kept from its evil in shepherded peace.—*Ruskin.*

IT is folly to deny the transparent fact that universal armament is the fruit of universal distrust, and that diplomatic professions of amity are empty phrases that do not conceal the insincerity and suspicion they are intended to hide. The only sure bond of peace is the prevalence of the gospel of the Prince of Peace. That spiritual power would disband the armies of Europe, and the happy nations would learn war no more.—*Presbyterian Banner.*

WE may not limit God by times and seasons. He always stands ready to bless His people. Is it not a mockery of Him —not intended and conscious to be sure— to imagine that the particular time for blessing is one certain week in the year? There is no good reason why a Church should not all the time be seeing results from its labors. The difficulty in too many cases is that ordinarily very little pains are taken to garner any results that may come from the seed-sowing. The Word is preached and then the congregation is left to go its way. Why should not "the net be drawn" every Sabbath? Why should not constant effort be put forth to lead men to Christ? What warrant is there in the Scriptures or in Christian experience for attempting to concentrate special endeavors for the conversion of men into the beginning of each year?—*Illustrated Christian Weekly.*

Communications.

For The Messenger.

Thoughts on the College Centennial.

What cause is there for thanksgiving in the Centennial celebration? We answer, because we are specially reminded during this year of what God has done for our Reformed Church through the College in the last century and half century. Is this year different from any other year for such a purpose? Yes, because it forms an epoch. God does not forget, if we should, hat His favor and blessing have rested on the college during all these years. The founding of Franklin College was designed to promote higher Christian education among the Germans of Pennsylvania, but in the providence of God its endowment remained for nearly seventy years waiting for the Reformed Church to receive and use it, and just at a time, too, when the prospects of Marshall College were darkest. This founding of Franklin College, when viewed in its relations to its future, marks the beginning of our church educational work in this country.

So, also, fifty years later, the fathers toiled and prayed, and made sacrifices to found Marshall College, the first college directly under the care of our Reformed Church. Upon this event depended in large measure, if not entirely, the success and prosperity of our Church in this country. It could not have maintained itself among the denominations of the land without a college and seminary of its own This needs no arguing. The work these institutions have been doing in training young men for the ministry show this, without referring to results in other ways. The work of the fathers was owned and blessed of God. The close of a century and a half a century is a reminder of all these years during which, through trials and difficulties, the college has held its way, doing its allotted work. If our nation felt called upon to celebrate the close of the first century of its existence, and to render thanks to God for His favor shown to it, shall the Church be less mindful of His goodness and care in reference to this vital interest? To be thus unmindful would convict us of great ingratitude. Therefore this celebration is due, in the first place, as a testimonial of gratitude to God. He creates the years, and their epochs are intended to call up in our remembrance the blessings of the centuries as they pass.

But such a celebration is due also to the toils and sacrifices of the fathers who laid the foundations of the college. When they began the work the Church was comparatively weak, both in numbers and in means. They were path breakers in a new and untried experience. They had to prepare public opinion at a time when many were ignorant of the need of a college for the Church, when others were indifferent, and others still made positive opposition. They had hard work to collect the means necessary for founding a college. They were men of piety, devotion and faith. They labored and we have entered into their labors. A century has gone by and we are now reminded of the good work they began, and it is due to their memory that the Church should celebrate in a fitting manner what they began to do.

True loyalty to the Church of our fathers, and the college the Church has maintained during all these years, requires us to engage in this celebration. All admit that the college has done a good work. Its Alumni gratefully acknowledge the benefit they received in their training in the college. Year after year it has gone on its way, laboring for the education of the classes that have graduated from its halls. The Church has added to its endowment, and contributed to render it more and more efficient. All this adds to the responsibility of the present generation in giving it a liberal support. Its course of study is the same it always was, except that it has been enlarged and strengthened. Can we then turn away from this work now and refuse to give it our support, and yet be true and faithful to the Church? If it is in any way imperfect, if it does not come up to our idea of what it should be, that is only a reason why we should labor and help to make it more efficient. We do not turn against the government of our country when it does not come up to our idea of what it should be, but we do what we can to improve and strengthen it. So we should support the institution which the Church founded amidst many difficulties, and which it has fostered through many years.

But may we not turn our efforts to aid other younger, and perhaps weaker institutions that are laboring for the same common end in the Church? Not, we reply, under cover of this Centennial celebration, much less by favoring them through opposition to the college whose founding we profess to celebrate. This is not the centennial of "our educational work," or of "our educational institutions," but specially and definitely of that *one* college which continues the identity and perpetuates the historical continuity of Franklin and of Marshall college, viz., of Franklin and Marshall college. Certainly other schools that have grown out of this deserve warm and liberal support, but they should not seek to take this year or this occasion for that purpose. This year belongs sacredly to Franklin and Marshall. When their year comes all should unite in aiding them, but it would be a weak excuse to decline to aid the oldest college in her Centennial year because others need aid. Nor is it wise policy to do this. We should be united in support of our Church-schools. If all unite now in aiding the first college in this *her* historic epoch, all will unite in the proper time and in proper ways in aiding the other schools of the Church.

Much less can that be regarded as a spirit of truth and fidelity, which opposes and antagonizes this first and oldest college in the church, while making the plea that other schools are more in need of help. If this first college had not been founded and supported, other schools would not have been started, and the prosperity and success of this college will continue to minister to their growth and prosperity. As well might a citizen of Pennsylvania refuse to support the general government, and actively oppose that government, on the plea that his own State needs help and support more than it does. The oldest college requires more support than subordinate institutions, unless the effort is to make one or another of these supplant it. But what gain would there be in that policy? Then that other institution would have to be maintained in its leading place, and its demands would become the same. And is it likely that it would perform the work better than the older one if it should be accorded the place of that older one? But whether we accord the first place to the oldest institution or not (according to the law of giving precedence to age), the mere fact that this is the centennial of Franklin and Marshall college clearly implies that the celebration should be used for the benefit of that college whose centennial it is. There is a time for all things, and there is a time to plead the cause of other institutions as well as that of Franklin and Marshall; but surely that time is *not* the year that historically marks an epoch in her history. If that is done, the result must be that when *they* do come to plead specially for *their* wants, the friends of Franklin and Marshall, if they imitate such an example, would then say, we can't help you because our college needs aid. This would be effectually dividing a house against itself. All our church-schools should be supported, but the Church should not be divided, but rather united, in their support. Let our Educational conventions devote this centennial year to Franklin and Marshall, and then in due time and in due order let all unite, so far as their claims demand it, in helping other institutions also. The Church has solemnly professed to accept the peace, over which they sang in praise to God ; let us be true to that compact, and favor the special celebration which our three Synods accorded to their oldest college. We believe there is a very general disposition to do this, and all that is required in order to make it universal is to lead our people to see the subject in its true light. There is a growing harmony in our Educational Policy. Let it bind closer and closer all our church schools in filling, each, its appointed place, and in supporting each other.

T. G. A.

For the Messenger.

Church Consecration, Abilene, Kansas.

From Lancaster I started on Tuesday, Feb. 1st, at 11.45 P. M., making close connection at Pittsburgh, Chicago and Kansas City, arrived at Abilene, Kansas, on Friday morning, having made the journey of perhaps 1600 miles in 54 hours.

The city of Abilene is the county-seat of Dickinson county, situated on the Union Pacific R. R, 162 miles west of Kansas city, Mo., and 475 miles east of Denver, Colorado. It has a population of nearly 6000. From several small buildings in 1871–72 it has grown to its present size and stage of prosperity in fifteen years.

A nephew of the late Vice President Hendricks, who was one of the earliest permanent settlers, remarked to me that Abilene since 1870 has had three successive classes of population. The first was composed of the cowboys, the desperadoes of the prairies, who trampled under foot all law and order. Abilene was their headquarters. Receding westward with their herds, the cow-boys gave place to a pioneer population, a class of people, better indeed morally and socially than the rough herdsmen, but of unsettled habits and limited financial resources, who squat for a year or two on some eligible spot, then striking their tents, move onward to some new region where land is cheaper. The pioneers were followed by families representing the substantial classes of society in the western and eastern states, families of intelligence, industrious habits and a notable degree of moral and religious culture. The consequence now is a community which in all the qualities that lie at the foundation of social prosperity and moral growth bears comparison with any of the better cities in our oldest states.

Situated in the heart of this rapidly growing city, a large and beautiful brick building erected by the membership of the Reformed Church, was amid thanksgiving and with joyful hearts set apart to the worship of God on Sunday, Feb. 6th. Services were held in the forenoon, afternoon and evening.

In honor of the occasion the Presbyterian, Lutheran, Baptist, Christian, Methodist and United Brethren churches were closed. At 10.30 A. M the building was filled, not less than 500 being present. An anthem by the choir was followed by the usual opening service. Then came short addresses on the duty of paying the remaining indebtedness by the Rev. D. B. Shuey and the Rev. John A. Bright, a Lutheran minister residing in Abilene, who is Chaplain to the House of Representatives, Topeka. The people responded liberally ; and the building was formally consecrated by the pastor, all the ministers present participating. The consecration was followed by a sermon preached by the writer.

At 3 P. M. a service was held in the interest of the foreign German population. Appreciating the invitation, they responded with freedom and delight, nearly 200 being present, representing all beliefs and no belief. The Maennerchor appointed a committee of eight singers who formed the choir, and rendered anthems and chorals with inspiring effect. The sermon was preached by the Rev. Mr. Bollinger, pastor of a Reformed church in a Swiss settlement 12 miles south of Abilene. By request the writer followed him in a short discourse. This extra service was a happy thought. It seemed to be for the Germans a joyous festival. They showed their high appreciation of the solemnity by making respectable contribution toward the payment of the new House of worship.

The evening service was in English. Sermon by the writer. An audience of perhaps 400 was present ; and another commendable offering was made. Several ministers of the city took part. The pastor announced service for every evening during the ensuing week ; a meeting of all applicants for church membership each day at 4 P. M ; and the celebration of the Holy Communion on the next Sunday forenoon.

This festal occasion was a high day in the history of frontier missionary work. Some further particulars will be interesting to the Reformed Church, especially to those of her membership who have been responding to the appeals from the pastor and consistory of the infant organization in Abilene.

The Rev. D. B. Shuey preached the first sermon in the Court House during the month of August, 1883. The congregation then assembled numbered ten or twelve persons. As often as his other labors would permit he came to Abilene, visited from house to house, gathered the people and conducted public worship. The enterprise seemed to be full of promise ; and the Board of Home Missions, the following year, commissioned the Rev. Thomas F. Stauffer to take charge of this mission. Bidding farewell to western Pennsylvania, he began his work about the middle of November, 1884. Without a building, without any property, with a small membership, a stranger representing an "unknown" Church, he pitched his tent on the frontier of western civilization ; and, devoting himself with untiring zeal and lively enthusiasm to the cause of Christ, he and his people were able, within two years and three months, to celebrate the success of a noble Christian endeavor.

The membership is composed of an excellent class of people who, for the last ten or fifteen years, have been emigrating from Reformed communities in different parts of Pennsylvania ; a people who by their moral stability and religious character have been gaining the confidence and respect of the whole community. Indeed, not a few of the families who have risen to a place in the most influential circles of Abilene are of Reformed and Lutheran parentage. In point of character, social standing and prospective influence, this Reformed organization, judging from what my eyes saw during a stay of four days, merits the confidence and respect of the Board, and of all whom the Board represents.

The edifice is built of brick and is situated on a corner of Buckeye Avenue and Fifth street. This avenue is the principal thoroughfare running north and south. The location is central. Property all around it is rapidly rising in value. For a young city on the western frontier, the building is large, beautiful, and even imposing. It is acknowledged by the community to be the best and most inviting house of worship in Abilene.

In length it is 71 feet, width 44 feet ; style Gothic, with two towers ; containing, besides the auditorium, a prayer-room, an end gallery and pastor's study. There are nine memorial windows. The interior is entirely of hard-wood, finished in oil and varnish. It is lighted with two Bailey reflectors, and is carpeted throughout. Cost, $6,161 20, not including the lots. Raised on the day of dedication, $1,133 46. The indebtedness is somewhat above $1000. The auditorium, the ante-room and gallery will easily accommodate a congregation of 500 persons.

The lots were a present from a Baptist lady, Mrs. Nicolai, the widow of a Reformed minister, who died in 1884; now they are worth $2000. A number of gifts were announced, which it is just to put on record:

By Hodge & Edwards of Abilene, the choir chairs. By Hodge Bros., of Abilene, two stoves. By the Mission Society, of Hanover, Pa., the pulpit, altar lecturn and baptismal font. By Mrs. Small, of Harrisburg, a Bible and hymn book. By Miss M. Gertrude Anspach, of Mifflinburg, Pa., and Ed. J. Zahm, Lancaster, the Communion service. By Mrs. Nicolai, the pulpit chairs. The carpets and reflectors were bought by the ladies of the congregation, the funds being partly contributed by themselves and partly collected.

It is also due to add that Mrs. Nicolai paid for a beautiful window, which is set in the rear of the pulpit, to the memory of her husband. The valuable gifts so freely made to the Reformed Church by this lady, who never was a member of our communion, merit public recognition.

On the day of the dedication the membership numbered 82. The following Sunday the Lord's Supper was administered, when *nineteen* persons were received by confirmation and by certificate; thus making the present membership *one hundred and one*. On the roll of the Sunday-school there are eighty scholars.

This congregation and its pastor enjoy the confidence, respect and good-will of the community. To the position of influence gained by the organization is largely due the success of the undertaking to erect so large, so commodious and so attractive a house of worship. The gratifying success of this young and promising enterprise shows how much may be accomplished for the kingdom of God by the Reformed Church within a short time in the cities of Kansas and of other Western States, to which the Reformed membership from the Middle and Eastern States are emigrating by hundreds and thousands.

The Board of Home Missions and all its supporters are to be congratulated on the broad foundations of a vigorous Reformed Church laid in the city of Abilene, and on the fair prospect that is cheering the hearts of a devoted membership.

E. V. G.

For the Messenger.

Church Teas and Concerts.

Rev. Dr. Cameron recently preached in the Baptist Church, Denver, Col., on which occasion he preached on the subject "It is more blessed to give than receive." The modern innovations that have crept into the church for raising money he handled severely, and among other appropriate and timely words spoken were the following:

"This is the principal reason why there is coming to be such a reaction against what has been aptly called the 'kitchen apostacy' and the 'amusement heresy' in the church. It is not that Christians may not be glad and full of joy and have the pleasures of social intercourse, for they of all men should rejoice evermore. But the system of raising money by teas and concerts and entertainments in addition to being a burden which involves a financial loss; in addition to the fact that they scarcely comport with the dignity of the Gospel and the sacredness of the place for prayer; in addition to the fact that they involve a waste of time that ought to be spent in work yielding results more consistent with the teachings of Jesus Christ, in addition to the bad appearance before the world that the Christians are either too poor or too penurious to support the cause of their Lord and Master, leaving out all of these considerations it still remains plain that such questionable ways of raising money for church purposes deprive the people of every chance of giving. They cannot give. They only receive so much amusement, so much entertainment, for which they pay so much money."

In the above, Dr. Cameron expresses the views and feelings of many other grieved hearts than his own. Many earnest ministers and members feel oppressed with a sense of humiliation and sadness on witnessing gross improprieties such as are so deservedly rebuked by Dr. Cameron. Many seem to have lost all proper sense of reverence for the house of God. They ignore entirely the Redeemer's zeal, which led Him to drive with holy indignation the traffickers from God's temple.

We are glad to see here and there an uprising against the different forms of temple desecration. Let this good work of reform go forward until God's sanctuaries are used for the purposes only to which they were solemnly consecrated.

SANCTUS.

For The Messenger.

Notes by the Way.

Arendtsville — Divine Services — New Church — Gettysburg — Battle-field — Editor's Sanctum—Hospitality, etc.

Dear Editor:—Will you please give me a short space in our valuable church paper, for a few hasty notes on the above topics?

Friday morning early, February 11, 1887, was warm, foggy, close, and sultry—too much so indeed for ease and comfort, especially when yet clad beneath the heavy woolen drapery of winter clothing: And then too, by 10 A M the sun shone most beautifully; sending forth his rays of light, beauty and love, with unusual brightness, for this period of the year, still a winter month—reminding us of his strength and power, such as we look for, amid the warmth of May flowers! But ere the sun reached his noon-day height, his bright face suddenly became obscured by most dark and gloomy storm clouds; the wind blew with hurricane power and tempest-like force; the air was intensely chilled, and the deep, soft watery mud, of which you had any abundance along the road-side—all became hard and frozen, like as in mid winter.

This singular day, changing in a few hours, from warm to cold; from calm to storm; from gentle zephyr, to tempest fury; all remind us of the many changes and great uncertainties, in human life; and connected too, with a great many more serious things, than the fitful scenes of changeable weather!

Two o'clock P M, on this stormy day, and yet in the morning a spring-like day, brought us to the retired village of Arendtsville, Adams Co., Pa., eight miles from Gettysburg, the latter far famed in history for its famous battle field of July 1 and 3 1863,—a most fearful scene of human slaughter and death; and yet an entering wedge and a strong hammer to break down and destroy the iron spirit of civil rebellion, against the national power of Constitutional Government; and this signal victory, so successfully gained on the third day of the fight, greatly weakened the moral force of the Confederate army, and the prestige and spirit of General Lee and his brave generals began to decline. That day's victory, was the beginning of the end, of the great Rebellion!

The village of Arendtsville and the adjacent beautiful country for 5 and 8 miles in extent, including the church and congregation at Bendersville, constitute the large and imposing pastorate of the Rev. M. H. Sangree, the present active and efficient pastor of this charge, whose zeal and energy in the Master's work, deserve public notice, and are worthy of imitation.

Divine services had been appointed a week in succession, as a kind of spiritual foretaste, or useful preparation, for the joyous welcome of the spring communions, and also to strengthen and fortify believing people in the comfort and power of their Christian faith; and also deeply to impress, warn, and admonish others who may be out of the covenant; and of the great importance of living for God, and of believing and confessing Jesus Christ publicly before men, in order to be saved.

These services were all remarkably well attended, from the very beginning to the end, notwithstanding the intense cold, and the bad condition of the roads. The elders and all the members confessed that they were greatly benefited and stimulated in the Christian path-way, and others deeply felt the power of Christian duty, and even acknowledged the beauty and loveliness of Christian character.

Rev. Mr. Barkley, of Gettysburg, preached on Tuesday evening, the pastor conducted the services on Wednesday and Thursday evenings, and from that on, Rev. J. Hassler, of Ft. Loudon, Pa., preached for seven times in succession; twice on Saturday, and three times on Sunday. The topic on Friday evening—"The Rich Young Ruler:" On Saturday morning, "The Christian, the Light of the World:" On Saturday evening, "The Christian Hope:" On Sunday morning at Bender's church, "Jesus Christ, the only source of Life and Salvation:" On Sunday at 2 P M, "Christ the Door:" On Sunday evening, "*Divine Tears*, as shed over ill fated Jerusalem:" and then, the final service, on Monday evening, "What then shall I do with Jesus"—now that every man has Jesus on his hands, as truly so, as poor Pontius Pilate, and that every man is in duty bound, to give a decision either for or against this same Jesus, either to receive or reject Him; as much so as this ill-fated monarch, who afterwards perished with his own hands!

All these topics were more or less related one to the other; and all, in the large audience at each meeting, felt the power and positiveness of Divine truth. The pastor and others, look for corresponding fruit from the seed sown; however, as the Scriptures affirm, "Paul may plant, and Apollos water, but it is God who giveth the increase."

The new church edifice, in which this week of interesting services was held, and where the congregation now statedly worship, is a most beautiful sanctuary—neat, substantially built, with suitable spire; gothic windows, stained glass with Scripture mottoes, giving in regular order the Beatitudes; and the walls and gothic ceiling beautifully frescoed, and all accompanied with very proper and suitable church furniture, altar, reading desk, pulpit, organ—all of which speak well for the taste of the pastor and the liberality of his people. This new church edifice, situated on the public square of the town, was solemnly dedicated to the worship of the Triune God, amid the flowers of a summer past, and yet stands forth to-day, in all its churchly sweetness and attractive beauty, fresh and inviting, as when it was first given to the Lord, bright and beautiful, free of all incumbrance! This good people, in this beautiful sanctuary, doubtless, now feel as David did, when he sang—"Let us worship the Lord, in the beauty of Holiness'—that means in the original, "Amid the ornaments of the Sanctuary!"

On Monday morning, the pastor and his clerical brother, started for a short visit to the county seat, and the far-famed battle-field, and also to pay their regards and Christian greetings, to their city brethren, Dr. Kieffer, and Rev. Barkley. These they found quite well, enjoying good health, in cheerful spirits. Even if it was, what is called "Blue Monday," "The Minister's Sunday," to rest and recuperate his exhausted powers, we could see no bluness, or gloom, or sorrow, amid the cheerful deportment of these most dignified bre hren of the sacred cloth! Especially, Dr. Moses, seemed unusually bright and cheerful, even if he was surrounded with box-s of sugar, bags of coffee, and barrels of crackers; and hams of pork, "high o'er head"—all this, the Dr. remarked, is soon to give way to a more permanent and peaceful abode amid books and papers; to study up hard questions in deep theology and mental philosophy!

The Editor's sanctum of the "Old G. Compiler," was not forgotten in our hasty trip. We found this faithful man of "the quill" at his daily post; full of chat, fat and flourishing! May his ready pen, continue thus long to be useful employed! Editors, like ministers, their work is never appreciated, till death removes them to a heavenly clime!

This brings us in conclusion, only to give a hasty note and a passing remark, in memory of the worthy dead of military fame, who lie thick and fast upon this field of battles; and who shed their precious blood, and gave up their noble lives for freedom's boon; and to perpetuate the national flag of our national unity!

Peace to their ashes! May all who look upon the green graves of these noble heroes; and gaze upon the beautiful monuments that perpetuate their name and valor; ever remember that national freedom, like spiritual redemption and freedom from sin, is the price of blood!

But we must close our hasty sketch of a pleasant trip; and in doing so, we deem it just and proper to give public testimony to the kind hospitality of this Christian people; and especially of the kind Christian family, composed of three sisters, who so generously spread their table, and opened their warm, comforable home, from Friday noon, till the hour of departure, on Tuesday morning. Refined Christian modesty forbids the name, in public print; but the omnipotent hand of the Great Master Himself, whom Mary and Martha, loved to entertain when on earth; will never fail to guide, and defend, and reward; those loving hearts, and generous hands; in seeking to do good, and to cheer, and comfort ministers of the Gospel, in preaching the Blessed Word! Their hospitable home is truly a moral Bethany, to the wearied pastor in his work of love! May the Great Head of the church, continue to bless and prosper this, and all the Christian families, in Brother Sangree's interesting field of pastoral labor; and to water and nourish the seed of Divine truth, sown on this interesting occasion, that fruits of Righteousness may spring up to eternal life!

Yours truly, J H.

Ft. Loudon, Pa.

For the Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Why is This?

For six months our treasury has been very low, and many of our missionaries have suffered. This is hurtful to us all.

The missionaries of both the German Boards have been paid punctually.

Why is this? The question is quite serious and should be carefully considered. Oh, dear people, if you knew how things stand you would not rest until the work is properly supported. The Lord's work should not go begging. It is great and sacred. "Seek ye first the kingdom of God."

Good Help.

The Missionary Society at Chambersburg, Pa., usually has very interesting meetings. They have a missionary choir, having its own organist and leader. The alms are brought in envelopes and are gathered by the financial secretary. At a late meeting W. Ruth Gillan, Esq., gave an address on The History of Early Missionary Work, and J D. Ludwig, Esq., on St. Paul as a Missionary. The preparation for such addresses is a blessing to the writer before it is a help to the hearer. Only as people read and study the subject do they know 1) how little they know about it, 2) how much there is to be known, 3) how helpful such study is. For your own sake, therefore, prepare something for the missionary meeting.

Southward.

Early in February I spent several days in Martinsburg, W. Va., at a church-work convention which closed with the anniversary of the missionary society, eight services in all, an account of which has already been given.

On Monday by steam to Hagerstown, Md., and thence by team to Clearspring, eleven miles through mist and mud. One session that evening and three next day made close work. The brethren Santee, Miller, Kremer, Kieffer and pastor Goodrich made addresses on the topics assigned, with missions all through the sessions of February 7th and 8th.

I spent Thursday the 10th at Mt. Pleasant, five miles out from Frederick. Pastor Shulenberger has called in the brethren Eschbach, Heller, Stoner and Hoffmeier, and two sessions were held, followed by two next day. The weather was not favorable, but the attendance was good and the attention better.

On Friday starting before daylight, driving eighteen miles of muddy road, in company with Rev. A. B. Stoner we reached his church at Mechanicstown, in good time for the morning session of another convention. The program of three sessions included also pastors Souders, Weber, Clever, Santee, Ditzler and Hench, on the missionary idea and spirit, the home field, the foreign field, the Church paper and missions, organization and co-operation.

I spent the afternoon in bed nursing a humiliating sick headache, but made full time in the evening.

Saturday evening was spent at Ladiesburg, in the charge of Rev. D. A. Souders. Pastor Ditzler came from Taneytown over dreadful roads to assist in the services, and returned the same night. A good audience of good listeners heard about our work, and then we drove seven miles without moonlight to Union Bridge, where pastor Souders lives.

Three services filled Sunday: in the morning at Union Bridge, in the afternoon at Baust's church and in the evening at Westminster. At Baust's pastor Weber joined us and took us to the evening service, he making an address in the country and pastor Souders in Westminster.

Monday and Tuesday were spent in Waynesboro, Pa. This was like going home; for there I was brought into the Church and from there thirty-three years ago I started to study for the holy ministry. St. Paul's and Trinity joined in two delightful union missionary services on Monday evening in the former and on Tuesday evening in the latter church. Pastor Motter could not be present at either service. Pastor Bahner took part in both. I saw few familiar faces. How the years go by and change us!

I had promised to spend two days at Taneytown, but the mail sent me elsewhere.

These two weeks spent southward were full of work and travel, but pleasant withal. About twenty talks and the scattering of *Missionary Heralds* should be fruitful.

The appeal made everywhere was for enlarged giving toward new missions in Kansas, Nebraska and Iowa.

Family Reading.

"Too Many of We."

"Mamma, is there too many of we?"
The little girl asked with a sigh.
"Perhaps you wouldn't be tired, you see,
If a few of your childs could die."

She was only three years old—the one
Who spoke in that strange, sad way,
As she saw her mother's impatient frown
At the children's boisterous play.

There were half-a-dozen who round her stood,
And the mother was sick and poor,
Worn out with the care of the noisy brood
And the fight with the wolf at the door.

For a smile or a kiss, no time, no place;
For the little one, least of all;
And the shadow that darkened the mother's face
O'er the young life seemed to fall.

More thoughtful than any, she felt more care;
And pondered in childish way
How to lighten the burden she could not share,
Growing heavier day by day.

Only a week; and the little Claire
In her tiny white trundle-bed
Lay with blue eyes closed, and the sunny hair
Cut close from the golden head.

"Don't cry," she said—and the words were low,
Feeling tears that she could not see—
"You won't have to work and be tired so
When there ain't so many of we."

But the dear little daughter who went away
From the home that for once was stilled,
Showed the mother's heart, from that dreary day,
What a place she had always filled.

—*Woman's Journal.*

A Poor Man's Wife.

They were a happy and hopeful bridal couple. This life upon which they had entered was like a new and unexplored country, but Clarence meant to work hard and felt little or no doubt in regard to their future. He had been head book keeper for many years, and had the promise of something better yet the coming season.

They rented a house in the pleasant part of the city, kept a servant, and Stella wore the handsome clothes which had been provided at the time of the marriage. But toward the end of the first year of their wedded life his firm was said to be under heavy liabilities and the anniversary of their marriage found the house bankrupt and Clarence out of a situation.

"I shall find something by and by," the husband said bravely.

It was at this trying time that a little speck of humanity was put into Stella's arms, and its feeble cry told that the responsibility of motherhood was hers.

"I am the happiest man alive," Clarence exclaimed, caressing wife and baby boy. "Let pride go to the dogs, Stella," he added, remembering that now his responsibility was greater than before. "They are in want of workmen on the new city-hall. I'll take my hammer—it will give us bread."

He went out in the early morning and came home late at night, his handsome face glowing with love. But the very thought that her husband was brought down to the level of a common laborer hurt her. The little privations she endured worried her, and in a little while the sweet-tempered woman became moody and down-hearted.

"How can you expect me to live among such surroundings?" was her appeal when he begged her to cheer up. "It is cruel in you. I want to go home to my own friends."

The warm glow came to his face and he drew her tenderly toward him without a word, but there was a look piteous to see in his handsome eyes. Then came a day a little later when it did seem that matters had come to a crisis. The city-hall was finished and Clarence must look for something new. They had moved about a great deal, hoping to find a place in which the fretful girl-wife would be contented.

"These people are all alike, you know, and I may as well be in one place as another," was her reply to Clarence when he suggested that they move.

"I have heard of something new this morning, Stella, and I'm going to New York on the next train'

"You are always hearing of something new," was her quick reply; "but what does it amount to?"

"I am hoping for something better, and think I've found it now. Are you going to kiss me good-by, Stella?" he asked. "I may be gone a day or two."

"No!" she replied coldly; "you'll be back soon enough.'

"But I might never return, you know."

"See if you are not back again in a day or two with the same old story."

Clarence turned quickly and left her. She heard him cross the room, and knew he bent over Freddy's crib and kissed the little sleeper again and again.

"He'll come back before he's really gone," whispered she, going toward the door; but a turn in the street hid him from sight. He had gone without bidding her good-by.

"Well, we've been married long enough to be done with such nonsense," she said by way of consolation, yet there was a terrible pain in her heart.

She sat still till Freddy awoke, then with a cry of anguish she ran across the hall to the nearest neighbor.

"Please come, Mrs. Wilson; my baby is dying."

Mrs. Wilson came, for, though rough in manner, she was kind in heart.

"He is in a fit," she said the moment she saw the child. "Hold him so till I run home and get some medicine. Such women aint fit to be mothers."

The hour for Clarence's arrival had passed, but only remorse came. At last the strain became too great and the wife's chastened and softened nature succumbed, and good Mrs. Wilson had two patients. When Clarence came he found his wife rehearsing in penitent tones the welcome she had prepared for him.

When at last Stella awoke from the horrible dreams, her husband was standing over her.

"Clarence," she said, very softly at first; "Clarence," she repeated, putting her arms about his neck, "if you'll forgive me I'll kiss you, O, so many times!"

Foolish fellow! He cried like a baby.

"Listen, Stella," he said, as soon as he could command his voice: "Listen! I did get the situation, and you can have everything you want," touching his lips to cheek and forehead, "and you are going to have such a pretty house in Brooklyn."

"All I want is your love," clasping him close, "and that Freddy gets well I am ready to be a poor man's wife."'—*Presbyterian Banner.*

The Century's Rise of Wages.

Discussing wages, in one of his lectures before the students of Harvard University, Professor Thompson gives many facts of curious interest. In 1793 the Schuylkill and Susquehanna Canal Company advertised for workmen, offering them $5 a month for the winter months and $6 for summer, with board and lodging. The next year there was a debate in the House of Representatives which brought out the fact that the soldiers got but $3 a month. A Vermont member discussing the proposal to raise it to $4 said that in his State men were hired for £18 a year, or $4 a month, with board and clothing. Mr. Wadsworth, of Pennsylvania, said: "In the States north of Pennsylvania the wages of the common laborer are not, upon the whole, superior to those of the common soldier." In 1797 a Rhode Island farmer hired a good farm hand at $3 a month, and $5 a month was paid to those who got employment for the eight busy months of the farmer's year. A strong boy could be had at that time in Connecticut at $1 a month through those months, and he earned it by working from daybreak until eight or nine o'clock at night. He could buy a coarse cotton shirt with the earnings of three such months. The farmers could pay no better, for the price they got for produce was wretched. Butter sold at eight cents a pound, and when it suddenly rose to ten cents, several farmers' wives and daughters went out of their minds with the excitement. Women picked the wool off the bushes and briers, where the sheep had left it, and spun and knit it into mittens to earn $1 a year by this toilsome business. They hired out as help

for twenty cents a month and their board By a day's hard work at the spinning wheel a woman and girl together could earn twelve cents. As late as 1821 the best farm hands could be had for twenty-five cents a day, or twice as much in mowing time. Matthew Carey, in his letters on the Charities of Philadelphia (1829), gives a painful picture of the working class at that time. Every avenue to employment was choked with applicants. Men left the cities to find work on the canals at from sixty to seventy-five cents a day, and to encounter the malaria, which laid them low in numbers. The highest wages paid to women were twenty-five cents a day, and even the women who made clothes for the arsenal were paid by the government at no high rates. When the ladies of the city begged for an improvement of this rate, the Secretary hesitated, lest it should disarrange the relations of capital and labor throughout the city. Poor people died of cold and want every winter in the city, and the fact seems to have made an impression only on benevolently disposed persons like Mr. Carey.

The Shepherd's Voice.

Travelers in the East have often confirmed the aptness of our Saviour's tender illustration of the shepherd and his sheep, his knowledge of them and their recognition of him while fleeing from the stranger's call. But so beautifully was this relation exemplified a little while since, near home, that I am certain the narrative will not be devoid of interest.

One of our farmers, Mr. C——, one morning missed his flock of thoroughbred Southdowns, and knew not whether they had strayed or been stolen.

After some time, through inquiry and advertising, he was put upon their track, and traced them, step by step, to the market of a dealer in Buffalo, who had bought them, as he supposed, of their rightful owner. This man had sold the flock to a party in Penn Yan, and thither the owner hastened to claim his lost property. But though easily recognizing his sheep, it was more difficult to convince their purchaser of his ownership.

At last he said to him, "If I cannot convince you by the sheep themselves that they are mine I will not claim them."

Whereupon they went together to the field. The purchaser entered first, but the flock, as if frightened at his voice and presence, fled from him. Then Mr. C—— went towards the timid sheep, quietly calling them as he was wont to do, and immediately they came crowding around him and licked his hand held out to them. It was enough, the sheep knew his voice, and they followed him. And though he had many miles to traverse, they came quietly along, never once seeking to escape by cross roads, until he brought them home.

May you and I so know our Shepherd's voice, so trust His loving care. What is it to be a Christian but just to recognize and follow our rightful Master?—*Observer.*

Recognition of Favors.

Gratitude is a grace by far too rarely found. The story of the lepers in a book which reveals not only more of the divine nature, but more of human nature than any other, represents the usual sad disproportion of gratitude in the world. The lepers were peculiar in the misfortune of leprosy, but not peculiar in the other misfortune of ingratitude. Every feeling grows by expression; hence we should strive to increase our appreciation of favors by every possible acknowledgement of them. Yet a great many favors are habitually accepted by us as a matter of course, and, if not entirely unacknowledged, are very carelessly and indifferently received.

A domestic said once, in speaking of a deceased mistress with respect and affection, "It was a pleasure to do anything for her, for whatever it was, great or small, she always had a bright smile and a hearty 'Thank you.'"

"Why do you suppose Madam B—— has so many friends?" asked a young girl about an aged lady who received a great many visits and tokens of remembrance. "Everybody seems to like her."

"I can give you one reason," answered her aunt; "she is always grateful for every kindness, and shows that she appreciates even the slightest favor—a flower, the loan of a book, whatever it may be—by a prompt and heartfelt recognition of any attention, any personal thoughtfulness on the part of others."—*Ex.*

Rich Poverty.

There is a story of a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her life by an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her straitened finances. Once she volunteered; now she only gives when importuned, and then it is as meagre as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave five dollars then, now she proffers twenty five cents. Her pastor called her attention to the surprising and ominous change. "Ah," she said, "when day by day I looked to God for my bread, I had enough to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means, now I have the guinea means and the shilling heart." It is a fearful risk to heart and soul to become suddenly rich. This is one of the reasons why God lets many of His best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that when wealth comes the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice.

A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy he gave his heart, to Christ. He was engaged in a brick yard to carry clay, often on his head, for twenty-five cents a day. Then he vowed that one-tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until he was worth $10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one tenth of $10 000. Here his faith balked. He said: "After disaster had swept away all, I learned what I had not known before—that it is easier to give one tenth of $1 50 a week, than of $10,000. A man is truer to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is $6 a month, than $833⅓." He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfil untill his death.

Youth's Department.

Pretty is That Pretty Does.

ALICE CARY.

The spider wears a plain brown dress,
And she is a steady spinner;
To see her quiet as a mouse
Going about her silver house,
You would never, never, never guess
The way she gets her dinner.

She looks as if no thought of ill
In all her life had stirred her;
But while she moves with careful tread,
And while she spins her silken thread,
She is planning, planning, planning still,
The way to do some murder!

My child, who reads this simple lay
With eyes down-propt and tender,
Remember the old proverb says
That pretty is, which pretty does,
And that worth does not go nor stay
For poverty nor splendor.

'Tis not the house, and not the dress
That makes the saint or sinner.
To see the spider sit and spin
Shut with her web of silver in,
You would never, never, never guess
The way she gets her dinner!

Dimple's Dinner Company.

The class in Familiar Science was on the recitation bench at Miss Purviance's school, and it was Dimple Duer's question:

"Explain the formation of dew on the outside of a pitcher of ice water."

Where had Dimple's thoughts been while she read over those four pages of Familiar Science last night? Not much on her book, I am afraid, or else she had slept away the memory of her lesson; for to save her life, she didn't know what made the pretty frost-work on her glass of ice-water at dinner.

Fortunately for her, there was a sudden knock at the school-room door, a loud rat-tat, as of some one in a hurry.

"Come in," said Miss Purviance; and the door was thrown open with a bang that jarred a whole benchful of little girls. It was Dave Finley, a great, strong, rough-voiced, kindly-tempered fellow, who hauled wood to the little town for sale.

'See here, Miss 'Viance," he said, drawing forward a little girl in a red calico dress and sunbonnet, "I've brung you Molly Smoot's gal to get some learnin.' Molly is a powerful hand at books herself, Molly is; and spite of Bill Smoot's goin' and dyin' last spring and spite of there being four younger than Fan here, Moll's sot on givin' her children learnin', too. 'Well Moll,' says I, 'I kin furder you thar, for I kin take that little Jenny Wren of yours to town every day on my wagon 'longside of me, and glad of her company, too.' 'Land, Mr. Miller,' says Moll, 'how kind you are!' 'Well,' says I, 'we poor folks ain't got nuthin' but kindness to give one another, and we must be hard up if we can't give that.'"

The half-hour for Familiar Science was fast slipping away, while Dave stood with the door knob in his hand, holding the child in the other, talking in an even stream, with no sign of any purpose to stop. Miss Purviance at last interrupted him.

"Come in, Fanny," said she. "Did you say her name was Fanny? Thank you, Mr. Finley; we will see about her lessons now."

"All right, mum; I'll be 'long this way somewhere short of four o'clock to pick her up again."

And the little stranger was given a seat near the stove to warm her toes, while Miss Purviance hurried through the interrupted recitation.

The new scholar had need to warm her toes; for though the November frosts were sharp, her little brown feet were innocent of shoes and stockings, and the calico dress came but a stingy way down the plump legs.

The little face, when the red calico sunbonnet came off, was seen to be round and rosy. It seemed that poverty (and the Smoots were of the poorest) agreed with Fan's health, and spirits, too; for she was a gay little witch, and soon became a favorite at Miss Purviance's school. Her seat was by Dimple Duer, and impulsive little Dimple was heels over head in love with her at once. The difference between her dainty laced and frilled ruffles, her silk stockings and kid slippers, and Fan's clean, but somewhat faded, calico, seemed not to strike either of the girls, who became devoted friends.

"Mother," said Dimple one Friday morning, stopping in the midst of her breakfast of waffles and honey, "can't I have a dinner party?"

"Perhaps so," said her mother, smiling at her little girl's serious face. "Whom will you invite?"

"How many could I have, mother?"

"Oh, four or five, I suppose," answered Mrs. Duer.

"Now, mother," Dimple said with great earnestness, "wouldn't you as lief I should have one little girl five times as five little girls to dinner at one time?"

There was a laugh all around the table at this conundrum, but Dimple waited eagerly for an answer. "Dimple," said papa, "what little girl do you want to invite to dinner five times?"

"Why, papa," she said gravely, "Fannie Smoot brings her dinner to school every day, and it hardly ever anything but a piece of corn-bread and a pototo. She says sometimes her mother can give her two potatoes, and sometimes a little piece of fat bacon."

Dimple's voice was trembling a little, and nobody at the table laughed now.

"You shall have your company, darling," said the mother; and her voice wasn't very steady either.

So Dimple had her way, and went off to school happy, with a little invitation written on one of her mother's gilt-edged cards: "Miss Dimple Duer requests the pleasure of your company on Monday, Tuesday, Wednesday, Thursday and Friday of next week."

Of course the invitation was accepted, and the next Friday at recess the two girls were in great glee over a card found in Dimple's pocket directed to Fan, in a gentleman's bold hand: "Mr. Sidney Duer [that was papa] requests the pleasure of your company to dinner on Monday, Tuesday, Wednesday, Thursday and Friday of next week."

And every week a different member of the family sent Fan a like invitation, until she had been invited by each one, and then Dimple's turn came again.

Do you think the four little Smoot's envied Fan? No; and I'll tell you why. There was a brown woven basket on Mrs. Duer's warrobe shelf, which had once belonged to her little Fannie, now in heaven. It had been her lunch-basket, and the sight of it made the mother's heart ache with thinking of the bright face that used to look back at her from the gate as the little daughter tripped off to school.

But the first week of Dimple's dinner company this basket was taken down, and filled from the table for Fan to carry home to the little ones there. She never forgot to bring it back the next morning, and it never failed to travel home with her again the same day after school.

"Mother, said observant little Dimple one night, from her cot in the corner, "what makes you so teary, sometimes, when you are filling the brown basket for the little Smoot's?"

The mother came over and kissed the rosy face on the pillow. "Dimple," she said softly, "I count them your little angel sister's dinner company."—*S. S. Times.*

Saving Tears.

Tears are considered so precious in Persia that they bottle them up. When there is a funeral some one goes round among the mourners and presents each with a sponge to weep in, and the sponge is afterwards squeezed into a bottle. If the deceased was a penurious relative—a tight old sponge that it was difficult to squeeze any money out of when alive—it is likewise difficult to squeeze any money out of the family sponges at his funeral. It must be touching to see the master of ceremonies at a funeral, moving along in front of the mourners' bench, and asking each one in whisper, "Have you shed?" Bottled tears are supposed by the Persians to have great healing powers, hence the collection.

Something About Beavers.

I do not think the dams made by beavers show as much ingenuity as their canals. It is much easier and safer for them to carry their food and building material by water than land. So sometimes they cut a canal across the bend of a stream to shorten the distance. Sometimes again, it is cut through the mud, until they reach firm ground for their burrows. These canals are usually about three feet wide and three deep, and they are sometimes five hundred feet long. Any engineer will tell you that it needs a good deal of skill and ingenuity to decide where to lay out such a canal as that, and then to cut it regularly, so that the water shall flow smoothly through. And the most remarkable thing of all, is that they know how to combine the principles of the canal and the dam, so that when they come to an obstruction, such as a rock in the bed of their stream, they immediately make a dam to secure the necessary flow of water. Successive generations evidently work for many years upon these canals, and I can hardly think of anything else done by an animal that shows so much contrivance.

The home or lodge is always separate from the dam. Sometimes a cord of wood is used in building one house. There is an entrance under water like that of the musquash, and sometimes two. These openings are very neatly made. The beavers drag their branches and pieces of bark into the water, and then take them into the dining-room by the hidden entrance. Indeed, I believe the house is all dining room, but it is always very neatly swept. There are not often more than eight or ten beavers, old and young, in a single house. Besides the houses, they like to have burrows in the banks, and spend part of their time in each. The young beavers live at home for almost two years before they go to housekeeping for themselves. They are queer little things, and their cry is like that of a young child. Mr. Morgan once saw a little beaver in an Indian's house, and it was lapping milk out of a saucer like a kitten, and an Indian baby was pulling its fur. Then there was a little cry, and Mr. Morgan thought it was the Indian baby, till he found it was the baby beaver.

It has always been an interesting question for naturalists how the beaver learns to build. Does he learn it by observing his parents, or would he know how to do it if he were brought up alone? Buffon, a great naturalist, thought that it was all learned by observation. So Cuvier, another great naturalist, took a very young beaver and brought him up by hand, apart from all his kind. They gave him branches of willow, he cut the branches and piled them in one corner of his cage. Then they gave him earth, which he made into lumps with his forefeet, and piled them with the branches into a solid mass. This shows it was instinct that taught the beaver to build—*T. W. Higginson.*

"Tell Me Something About Jesus."

A soldier was once led to Jesus by a very little boy. The soldier was quartered for some weeks, one winter, with a pious farmer and his family. It was their rule, before eating, to ask a blessing upon the food; and after their meal they always gave thanks to God who had provided it.

The soldier had not been used to do this, and the first morning he spent with that family he could not help thinking, "Well, these people must love God." And as he sat by the window, thinking of the lessons he used to learn in the Sabbath-school many years before, and about his mother's advice when he left home, the farmer's little boy came up to him, and very lovingly looking into his eyes he said: "Tell me something about Jesus."

This request rather startled the soldier; and he went on to tell the little fellow some stories about dogs, horses, cows and other things, but the boy was not satisfied with this; and looking up earnestly into the soldier's face again, he said: "Do tell me something about Jesus."

The soldier was somewhat ashamed; and in sorrow he replied: "I don't know anything about Him!" The little fellow was much surprised at such an answer; so he said to the soldier: "What! you so big, and do not know anything about Jesus Christ! If you do not love Him and serve Him now, when you die you will not go to heaven!"

The soldier never forgot those words of the little boy. He gave his heart to the Saviour; he became a servant of Jesus Christ; and now he knows that he will go to heaven when he dies.

The Length of Days.

At London, England, and Bremen, Prussia, the longest day has sixteen and a half hours. At Stockholm in Sweden, the longest day has eighteen and a half hours. At Hamburg, in Germany, and Dantzic, in Prussia, the longest day has seventeen hours. At St. Petersburg, Russia, and Tobolsk, in Siberia, the longest day has nineteen hours, and the shortest five. At Tornea, in Finland, the longest day has twenty-one hours and a half, and the shortest two hours and a half. At Wardhuys, in Norway, the day lasts from the 21st of May to the 22nd of July, without interruption; and at Spitzbergen the longest day is three and a half months. At New York the longest day, June 19, has fourteen hours and fifty-six minutes; at Montreal, fifteen and a half hours.—*School Supplement.*

Pleasantries.

The woman whose favorite hymn is, "I would not live alway," has spent $2 30 for patent medicines during the past ten years.

The latest popular song is entitled "The Tomcat Must not Yowl To-night." It will be sent postpaid for $3, or with seven chambers and self-cocking action for $2 30.

She: "Yes, we had a splendid time last summer. Four other Vassar girls and I took a tramp through the Adirondacks" *He:* 'Did the tramp have a good time."—*Life.*

"Who is the god of battles?" asked a teacher of the class in mythology. "Mar,' answered little Johnny Henpeck. "Mars, you mean, Johnnie," corrected the teacher. "No, I don't, neither. I only got one mar."

We splash and skip, we slide and slip, we grumble, growl and jaw; through slush and slop we wade and flop, oh, February thaw! With soaking feet we walk the street, the worst we ever saw; it is no joke to be in soak, thou February thaw!

Pennsylvania debating societies are discussing the question, "Is a good gun of more value than a good dog?" We think it is. If you happen to get tired of the dog you can kill it with the gun, but if you get weary of the gun you can't kill it with the dog.

Mrs. Ikenstien: "Ron mit der doctor kervick, Solomon! Ter papy ish svallowt a silver tollar!" Mr. I.: "Vos it dot von I lefd on ter dable?" Mrs. I.: "Yes, dot vas id; hurry mit der doctor!" Mr. I.: "Don'd ged oxcited, Rajel, it vas gounderveid."

Chauncey M. Depew, president of the New York Central road, once issued an order to passenger brakemen directing them to "step inside the car door and call out the name of the station in a clear, distinct tenor voice." A few days later he received the following note: "Dear Sir: Wot kind of a tenor voice do you expect to hire for $40 a month? Yours truly, Jim."

A fond father, blessed with eleven children, and withal a very domestic man, tells this story: "One afternoon, business being very dull, he took the early train out to his happy home, and after a time slipped up stairs to help put the children to bed. Being missed soon, his wife went up to see what he was going on. Upon opening the nursery door she exclaimed: 'Why, dear, what in the world are you doing?' 'Why, wifey,' said he, 'I am putting the children to bed, and hearing them say their little prayers.' 'Yes,' said wifey, 'but this is one of our neighbor's children all undressed!" And he had to redress it and send it home.

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

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☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, MARCH 2, 1887.

A singular illustration of the freaks charity may take, is found in the fact, that a lady who died recently in London, left $50,000 to the Dogs' Home at Battersea, while to her executor, a poor parson with a large family, was left £100 as a legacy.

The boom in real estate in Wichita, Kansas, makes it a fine place for speculation, if it be true as the *Eagle*, publish d in that place says, that the salary of the Recorder of Deeds of Sedgwick county is greater than that of the President of the United States.

At a recent meeting of the trustees of Princeton College, the proposition of Dr. McCosh and some of the Alumni, to call the institution a University, was rejected on the proper ground that the College has no schools of law and medicine and does not intend to have them.

Of the five hundred Chinese now living in Philadelphia about one quarter attend Christian Sunday schools. One of the number is studying for the ministry and expects to return to China as a missionary. There is no such percentage of Americans in the Sunday schools. More than three-fourths of them are outside.

The *Christian Advocate* is right in saying: "Many persons who pray and speak well, and fancy themselves in the enjoyment of religion, are really feeding on approbation. If they should not be re elected to the office they hold in the church, or for any cause should become unpopular, they would sink into profound religious melancholy, and lose all interest in the church."

Assistant Bishop Whitaker recently visited the Philadelphia Almshouse and confirmed six men. It is well that some one goes to such places with the ordinances of the Church. There is great neglect in that regard. The inmates of penal and charitable institutions are preached to and prayed for, but it is not generally thought important to bring them into proper relations to the fold of Christ where they may enjoy all the privileges of God's people.

Mr. John Wanamaker will not obtain possession of Muncaksy's great picture of *Christ before Pilate*, until the month of May, but out of deference to him as the owner, it will not be exhibited hereafter anywhere on Sundays. The rush to see this noted work of art has been very great in Europe and in this country. In Manchester, England, over 180,000 persons, mostly from the working classes, saw and admired it.

The German Elections.

It seems to be settled now that Bismarck has carried the German elections and that the Septennate will be sustained by the new Reichstag. Some say that the escape was a narrow one, and others, that he will be able to carry his war demands without the aid of the Centre party under Windthorst.

Apart from majorities in the Parliament, however, which are not always determined by popular vote, there are some humiliating features in the case for the Chancellor. There was a majority against him in Berlin. The Socialist vote in the capital shows a gain of 20,000, while in the empire at large it is as much as 500,000. Alsace and Lorraine give evidence that they have not been reconstructed since the last Franco German war, and this seems to have been a matter of disappointment. With the direct intervention of his old enemy at the Vatican in his favor, and a threat that a refusal of the grant for seven years would bring about a war that would impress thousands of the male population into active service and burden the rest with increased taxation, Prince Bismarck is not without misgivings even in his victory. The dissatisfaction which he has elaborately tried to suppress, is more apparent than ever, and he has to contend not only with constitutional opposition, but with threatened revolt.

Still, he has gained his point and it is well. For the present, at least, he may be able to maintain an armed peace which is better than bloody warfare. Even if this be but a truce and a delay, it may give time for an easier solution of pending difficulties than an appeal to battle. Before the seven years are over, the Emperor, Bismarck and Moltke may cease to be factors in any political and religious development of Europe, and as to what lies beyond it will be hard for any one to cast the horoscope.

One thing is certain, the people of all the nations concerned desire peace. We have read a despatch from Paris saying that the French Minister of Foreign Affairs has thanked the Pope for what he has done in the matter. If there be any truth in that report it means that the French are grateful to his holiness for making their enemy so strong as to discourage them from attacking him. For them delay may be policy, but be that as it may, war is averted for the present. The German people too are glad of this, and so are the Belgians, whose neutral territory none of the great powers can or will guarantee. The near future of all these countries is fraught with interest and we can only hope that God will overrule everything for His glory.

The Lesson Repeated.

The failure of the strike of the New York longshoremen and coal heavers, is another evidence that movements of the kind are harder upon labor than upon capital, and that the worst tyrants of the poor men are the masters whose commands they seem pledged to obey. Eighty-four laborers at Elizabeth, N. J., refused to accept a reduction of wages from 22½ to 20 cents a day. They struck, whereupon Master Workman Quinn ordered 30,000 members of the order of Knights of Labor to quit work. Out of a loss of $7,500,000 resulting from this, $3,000,000 fell upon the laborers, 3000 of whom were thrown out of permanent employment, and their families were left to suffer from cold and hunger.

The *Evening Telegraph* in speaking of those upon whom the evil falls, says: "It is known not only that the strikers suffered the loss of their wages, and that General Master Workman Powderly, Master Workman Quinn, and all the other General and particular Master Workmen, lost not one cent from the first day of the strike to the last. A Knight of Labor, examined last week before the New York Legislative Committee, stated that the Master Workmen receive large contributions for the support of the strikers while strikes are on, and that what they receive and what they disburse is not accounted for in any systematic or ascertainable manner. It may be, therefore, that a strike could be rendered exceedingly profitable to a Master Workman of the Knights of Labor. General Master Workman Powderly, this witness stated to the Committee, received $5,000 a year, Master Workman Quinn, $1,200, Secretary Maguire, $2,000, and walking delegates, $1,000, and in New York alone there are 300 of the latter! The walking delegate has power to order a strike independently of the District Assembly. 'I know of one case,' a witness testified, 'where a walking delegate was going to order a strike because I would not give beer money to a couple of his friends.' These are the men who suffered no losses, who never suffer any losses because of strikes. Indeed, it was while these strikes were proceeding that the General and the Master Workmen, and the walking delegates bought a Broad street palace at a cost of over fifty thousand dollars, in which to make themselves thoroughly comfortable while they ordered strikes and collected contributions which they are not obliged to account for. It is only the poor striker who does not want to strike, but who is compelled to do so by the orders of one of the men to whom he pays high salaries, who suffers any loss."

The New Hymnology.

It is announced that, at the recent opening, by Mr. Joseph Cook, of his midwinter series of lectures, in the city of Boston, there was introduced the new feature of singing original hymns, "written for the occasion." The hymn sung on the occasion of the delivery of the first lecture was entitled "The Creed of Certainties," and was sung to the tune "Rock of Ages." In the account from which the writer derives this information, one stanza is given as a specimen of the poetry:

"Since from Thee in heart estranged,
If this instant I, unchanged,
Were in heaven, Thou, God, dost know,
Highest heaven were deepest woe,
I and it are variant so."

We do not know how far the introduction of this custom in so conspicuous and influential a quarter may be regarded as a new departure in hymnology. If it possesses any such significance, the departure is one which can hardly be expected to meet with any considerable degree of favor. If the stanza given as a specimen is a fair representation of the literary quality of the hymn, it is not likely to take any high rank as poetry. Boston is peculiar and exceptional, it is true, and we do not know how that last line, "I and it are va riant so," may strike the Bostonian ear; but it is safe to say that to the ear of the average inhabitant of the Middle States it will sound a trifle queer, if not worse.

It is not, however, against the poetry of the hymn that our chief objection lies We object to it mainly because it does not seem to have the spirit of a true hymn. It was sung, indeed, to the tune of "Rock of Ages;" but this was probably all that it had in common with that genuine and noble hymn. It calls itself a "Creed." It seems to be intended for the expression of a doctrinal belief, for the statement and communication of religious truth, rather than for the winged utterance of faith, or hope, or love. We may be mistaken, but it seems to have in it a suggestion of that dogmatic and polemic spirit, that "differing" and arguing one, which characterized the lecture which it served to introduce.

Now, these things are fatal to a hymn. A hymn is not a statement. It is not designed for the expression of views; least of all, of views that "differ." Important as is the teaching of sound doctrine, a hymn cannot be used for this purpose; that is, it cannot be used for this purpose, and still be a hymn. An instructive hymn would be a monstrosity. It is as much out of the way for a hymn to be instructive as it is for a sermon not to be instructive. In a recent discussion, in literary circles, on the question of moral purpose in literary art, some one used the expression, "the illicit conveyance of useful knowledge." We have nothing to say as regards the applicability of this expression to the case of literary art; but it certainly applies in a most striking manner to the case of hymns. The hymn may not be used for the conveyance of useful information, for the teaching of true doctrine. It is for something higher. It is for the expression of the soul's faith and hope and love; of its longings and aspirations after God; of its undying attachment and devotion to Jesus Christ. The best hymns are of an altitude that leaves far beneath the region of views, and the statement of them; of opinions, and the maintenance of them; of doctrines, and the teaching of them. They belong to the realm of "the Eternal Melodies." "Rock of Ages" and "Jesus Lover of my Soul" belong to a region so high that the doctrinal differences of Christian people are all lost in their heavenly harmony.

We think that every creed is the better for having in it something of the spirit of a hymn. The best creeds do possess this spirit. The Apostles' Creed and the Nicene Creed are of this character, and may easily and most appropriately be sung or chanted as a part of the devotional services of the Church. There is much of this same spirit in the Heidelberg Catechism. In certain parts, it seems almost to "break forth into singing;" rising naturally into a higher region; forgetting for the time, as it were, its character of a book of instruction and transforming itself into a lofty and resounding hymn of praise and adoration. The best creeds will always have in them, we say, something of this hymn-like quality. But the converse of this cannot be said. It cannot be shown that the hymns of the Christian Church ought to be assimilated to its creeds, so far, at least, as these consist in large measure (as they necessarily must) in statement and definition. This is because the higher ought to rule the lower, but not the lower the higher.

No; we do not think favorably of the New Hymnology. Of the "New Theology," so called, we are disposed to think well. Some of its principal points have been familiar to many of us for a long time. But, when it comes to the New Hymnology, which its adversaries seem to be setting up, we beg to be excused. Here we declare ourselves firmly and unalterably in favor of the old, which is far better.

J. S. K.

Death of Miss Laura Gerhart.

The announcement of the death of Miss Laura, youngest daughter of Rev. E. V. Gerhart, D D, President of Theological Seminary, Lancaster, Pa., will be received with deep regret and some surprise. The sad event took place at the residence of her father, College Campus, at an early hour on Saturday morning, 26th ult. The funeral services were held in St. Stephen's (College Chapel) Church, on Monday, 28th ult., at 1 o'clock, P M. The deceased was a young lady of estimable qualities and was highly esteemed by her many friends. At the age of twenty-one she has been summoned from this life to that beyond. We are sure the heartfelt sympathies of the Church go out to the bereaved ones in this hour of their deep affliction.

F.

Rev. H. K Binkley, our General Agent, is once more within the bounds of the Pittsburg Synod. He reports that he obtained *seventeen* subscribers for THE MESSENGER and *four* for the *Hausfreund* in Kittanning, Pa., Rev. R. C. Bowling, pastor. The country was not canvassed on account of the bad condition of the roads.

F.

Communications.

More About Wichita and Kansas.

Dear readers of the MESSENGER: We believe you are interested in the mission work of the great west, and so we write you about our own field of labor more particularly. I think I have already told you that Wichita now has from 25,000 to 30,000 inhabitants. In education, culture, and progress of every kind, we believe this city is the equal of any city in the east. Our citizens are certainly among the brightest, most enterprising, pleasant people I have ever met. There is everything here to please and entertain that you find in the older cities east. The church and benevolent institutions of various kinds are keeping pace with business and world improvements. I am compelled to recall my promise to some of our eastern friends, viz., that we would only build a church edifice to cost about $3,500. Bro. D. B. Shuey, our Superintendent of Missions, and the people here all say: we must have a neat brick church to cost from $6,000 to $8,000. These western people do not want to do things by halves, or in a small way. We are to have no less than nine or ten colleges and universities. They are the Garfield University, of the Christian, or Disciple church; the Lewis Academy (costing at least $100,000), under the direction of the Presbyterian church; two Roman Catholic schools of high grade; a large Ladies' College and Theological Seminary by the Congregationalists, in which they will invest from $300,000 to $400,000; a National Baptist University, which it is designed to make the largest of their institutions in the United States; a John Bright University, by the Quakers; and last, but not least in importance to us as a church, a *Reformed University*. The contract is let for our building, and all is going forward promisingly. We expect at the next meeting of the Board, in a few weeks, to elect our President—one of your best men in the east—and we expect him also to come. We are also sure he will, if he can realize the possibilities of Wichita's future, the future of this great state, as related to the cause of Christian education. We are to be a very Athens of learning in a year or two. There will be from $1,500,000 to $2,000,000 invested in this city alone for the carrying forward of the institutions referred to. The other evening, at a supper given a Mr. Yatman from Newark, N. J., who has been laboring here in the interest of the Young Men's Christian Association, nearly $20,000 was raised to put up a building for them. The next evening at a general meeting in the M. E. church, there was as much more given. It is now proposed the building shall cost from $75,000 to $100,000, all to be raised in this city. The ladies of the W. C. T. U. will get at least $50,000 for their building. So there are other charities costing large amounts. I confess I never saw such liberality as our people manifest. They are making money, and they are willing to give largely to good causes.

The best of it is, that our business men and the wealthier classes generally are interested in Christian institutions. It is not too much to say that a fair proportion of the wealth gained by the astonishing rise in the value of real estate the past year is being laid at the feet of King Jesus, to be used for His honor and the saving of perishing humanity.

In a word, Wichita, and Kansas generally, especially southern Kansas, has an unprecedented "boom," not only in real estate, but also in religion and all benevolent work. The churches are as active as they can be with the means at command, and are bound to win.

I get a great many letters asking about the climate and health of this city; the opportunities to obtain employment; or to engage in business, etc. The climate has been very pleasant to me and my family. The health of our people has been excellent since we came here, and I regard the city as healthy as any place I know. I do not hear of any ague or malaria. When spring opens (as it usually does in March) there will be any amount of work for all sorts of mechanics and laborers.

No one who has enough capital to start fairly in any business will be likely to fail, if he also puts into his business—industry, management and grit. I would say to all who think of trying their fortunes in the west, you can't find a better locality than Southern Kansas, or a better city than Wichita. Come along and help us to establish the Reformed church in this "Mascot of the Meridian;" this "Peerless Princess of the Plains;" this "Queen City of the Prairies"—"Winning Wichita."

Yours in the faith,
J. W. LOVE.

P. S.—Rev. J. H. Lippard, late Reformed supply at Cheney, who went over to the Congregational church, and took about the half of our Reformed people there with him, desires me to correct some of my statements in my last letter in reference to him and his people. I certainly did not want to do the brother, or his people, an injustice by anything written, and therefore take pleasure in correcting several statements.

1st. Bro. L. assures me it was not by his approval, or that of the congregation he now serves, that "blind man's buff" was advertised to be played in their house of worship on Christmas night, "for the benefit of the Congregational church," as the papers had it. I am now informed that the church door was locked and the game had to be played at another place. Besides, the profits were only 95 cents and not given to the church. Further, the supper in connection with the masquerade ball was appointed before they knew there was to be a ball, and that they only fed the dancers at 25 cents apiece, as they would any one else, but had nothing to do with the ball.

Brother L. also affirms he did not leave the Reformed church because the consistory objected to his running the church on worldly principles, but because the majority could not rule. He also denies having PERSUADED any one to leave the Reformed church with him.

J. W. L.

Our Orphans' Home at Fort Wayne.

The superintendent of this home stated in a recent article in the *Kirchenzeitung* that there was as yet a debt of $4,500 resting upon the institution of which the board had to pay $250 annual interest, which is not only a great loss to the home, but to the church in general. He therefore set forth a plan by which this debt might be wiped out at once by asking each individual member of the German part of the Reformed church with a membership of over 40,000 the small sum of ten or fifteen cents in order to pay off the debt. Now since he knows that all and each member will or cannot comply with his wishes, and while he knows that the orphans' home at Fort Wayne has many warm friends in the English portion of the church as well as in the German, he therefore takes liberty in asking all and every one to join with us in this noble work of relinquishing this debt. It is but a trifle we ask, and should it not be given? Surely, few if any, would miss so small a sum, and yet, if all would come to our aid, how easy it would be for us to pay off the indebtedness of this our beloved home of the homeless children of our church.

The plan set forth so far, seems to work well, and a goodly number of our members have already sent in their contributions. Now, friends of the orphans, will you follow? As may be expected, larger sums will be thankfully received.

I would also remind the brethren that I will send to all such that desire free of charge any amount of envelopes or small boxes to distribute among their Sunday school scholars for the ingatherings of their savings for the home.

JNO. RETTIG, Superintendent.
—*Christian World.*

The First Response for Sendai.

Rev. A. J. G. Dubbs, D.D., of Allentown, Pa., writes us that his Sunday-school (Salem's) has appropriated *Fifty Dollars* towards purchasing a lot and erecting thereon a building for missionary and seminary purposes in Sendai, Japan. This is the first response to the appeal made to the church in our issue of the 16th ult. by Rev. D. Van Horne, D.D., President of Board of Commissioners of Foreign Missions, in behalf of this important object. It is here announced with a view to let it be known that a beginnning has been made, and to stimulate others to follow the example set. Contributions are to be sent to Rud. F. Kelker, Treasurer, Harrisburg, Pa.

F.

Sunday School and Church Work Convention.

A Sunday-school and Church Work Convention was held at Clearspring, Md, in the Reformed church, Rev. Wm. Goodrich, pastor, and chairman of the committee. The convention is composed of the ministers of the Reformed church in Washington county, Md. Notwithstanding the bad condition of the roads the meetings were well attended, and all in attendance appeared to be deeply interested.

Rev. S S. Miller of Boonsboro, was chosen president, and Rev. L. G. Kremer of Hagerstown, secretary. The convention was honored with the presence of Rev. A. C. Whitmer, Supt. of Missions, and Rev. W. C. Cremer of Chambersburg, Pa.

The first session was held on Monday evening, February 7th. The topic for discussion was—The duty of church members and parents to the Sunday-school. This topic was discussed by Revs. J. W. Santee, D.D., W. C. Cremer, J. S. Kieffer, D.D., A. C. Whitmer and Wm. Goodrich.

Tuesday morning, February 8th. Topic—How to develope a missionary spirit in the church and Sunday-school. Speakers—Revs. Dr. J. S. Kieffer, L. G. Kremer and A. C. Whitmer.

Tuesday afternoon. Topic—The educational work of the Reformed church. Rev. S. S. Miller discussed this topic, after which addresses of a very interesting character were delivered to the children present by Rev. A. C. Whitmer and Rev. Dr. J. S. Kieffer.

Evening session. Topic—Home and Foreign Mission Work in the Reformed church—how best to promote it. Rev. A. C. Whitmer opened the discussion of this topic. His address was very interesting and instructive.

He was followed by Revs. Dr. J. S. Kieffer and L. G. Kremer.

The convention adjourned, having resolved to hold the next convention in the First Reformed church, Hagerstown, Md. Thus closed one of the most pleasant and interesting meetings held by this convention.

Second Educational Convention.

The second of a series of Educational Conventions held by the pastors of Elizabethtown, Columbia, Marietta and Manheim, was held at the first named place on Tuesday evening, February 8th.

The choir of the congregation rendered finely several anthems, and the congregation participated with fervor in the singing of the hymns. The pastor, Rev. S. M. Roeder, conducted the devotional services. Before a large congregation the following subjects were discussed:

"Why am I a Member of the Church," by Rev. D. B. Schneder.

"Why am I a Member of the Reformed Church," Rev. J. H. Pannebecker.

"The Present Need of Religious Instruction of the Youth," Rev. Warren J. Johnson.

The discussions were spirited, and very attentively listened to by the congregation, who have enjoyed the distinction of being at all times "good listeners."

The good effect of these conventions is already felt in the increased interest taken by the congregations in the history, cultus, and genius of our denomination. The next meeting will be held at Columbia, on March 9. REPORTER.

An Appeal.

Another and the Last Appeal for the Erection of a Monument for Caspar Olevianus, † 15 March, 1587.

The German Synod of the East authorized its Committee to ask the Reformed Church once more for means to erect a suitable monument at the spot where the body of Caspar Olevianus was buried, namely at Herborn, Nassau, Germany, near the altar of the Evangelical Church. He died the 15th of March, 1587.

Our former appeal resulted in the sum of about $200—but we require at least $300—and appear once more before the church to supply the means to accomplish this desirable object during this tri-centenary year of his death.

Send your money to REV. J. B. KNIEST, 413 N. 38th street, Philadelphia, Pa.

Feb. 15, 1887.

Christtan World please copy.

Missionary and Sunday School Convention.

A Missionary and Sunday-school Convention will be held in St. John's Reformed church, Quakertown, Rev. F. J. Mohr, pastor, on March 10th and 11th, under the direction of Tohickon Classis.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

York.—Rev. J. O. Miller, D.D., delivered the first lecture of his series on the subject, "From Ocean to Ocean," in the Court-House, York, Pa., on the evening of the 14th ult. *The Dispatch* says: "The lecturer, in an eloquent and interesting manner, led his auditors over the route recently traveled by him from York to the Pacific coast and described in beautiful word painting the scenes and incidents along the way, carrying, in imagination, his audience with him on his journey, during an hour and a half, and eliciting the closest and undivided attention of his listeners. The doctor's descriptive powers were called into requisition, and right well did he employ them. His description of places of interest were graphic and vivid and greatly admired by all. It was a most entertaining lecture, and those who heard it will await with interest the coming lectures of the course."

Lancaster.—A Historical Society has been organized in Lancaster, Pa., for Lancaster city and county. Rev. Prof. J. H. Dubbs, D.D., has been chosen as its president. At a meeting of the executive committee, held on the evening of the 14th ult., the president read an essay which was well received and was full of interest and profit. He divided his subject into two parts: *Our Field* and *Our Work*, as a Historical Society. The essay is given in full in the *Weekly Lancaster Intelligencer*.

Manheim.—*St. Paul's.*—Rev. Warren J. Johnson, pastor. The executor of the estate of Mrs. Uhler, deceased, a member of this congregation, recently paid the various legacies bequeathed by her to various objects of church benevolence, amounting to $350,000. Among these were the bequests of $100,000 to Home Missions, and $100,000 to Foreign Missions. At the winter communion in this congregation, there were present the largest number of guests in the history of the congregation. Two persons were added by certificate and one by confirmation;—a man in middle life, who had for 10 years been an earnest seeker and inquirer. A class of catechumens are under instruction.

McDaniel Church.—The Holy Communion was celebrated in this church on the 13th of February. On Saturday previous seven persons were received into the church—six by adult baptism and laying on of hands, and one by confirmation.

Ohio.

Tiffin.—*Heidelberg College.*—Rev. I. H. Reiter, D.D., president of Board of Trustees of Heidelberg College, Tiffin, O., announces in *The Christian World*, the acceptance of the Latin professorship in that college by Rev. E. R. Williard, of Germantown, O., to which he was elected by the Board of Trustees. He will enter upon his duties at the opening of the college next September. He has resigned the pastorate of the German town Charge and will in the meantime be engaged in furthering the financial interests of the college. The new professor is a son of President Williard, and is highly spoken of as being well qualified for the position, and merits the confidence and co-operation of the ministry and church.

Farmersville Charge.—Rev. A. E. Baichly, pastor. The winter communions in this charge began with services at *Schleiffer's Church*, where the Lord's Supper was administered on Sunday, January the 23d. The occasion was one of interest and profit to the church. The communion service at *Farmersville* was preceded by meetings during the week, beginning on the 23d and closing with the Lord's Supper on the 30th. The pastor was assisted for several evenings in the forepart of the week by Rev. Shults, of Springboro. On Friday evening and Saturday afternoon Rev. Williard preached. On Sunday morning there were five received into the church, all of whom were aged and middle-aged. There were 150 persons who embraced the privilege of the Lord's Supper. Meetings were held at *Winchester* for two weeks, beginning January the 30th. The congregation is a small, struggling, but a loyal and faithful one to the Master and the Reformed church, and now seems to enjoy more favor in the community and more promise for the future, than for years. Besides reclaiming some who were practically lost to the church, there were four additions to the membership and promise of more soon. The communion Sunday morning, the 13th, was a solemn and impressive service.

New Lisbon.—The winter communion in the St. Jacob's congregation was observed on February the 6th. Services preparatory were conducted once or twice during each day of the week preceding. The number of communicants was much larger than we had anticipated, in view of bad weather and muddy roads. The pastor was under many obligations to Revs. Leberman and Witthoff for their kindly assistance. On Sunday, the 13th, eight members were added to the charge—*seven* to Trinity and *one* to St. Jacob's congregation.

Alpha.—Rev. J. H. Steele, pastor of the Beaver charge reports a very interesting series of services which he is now conducting in the Mount Zion congregation. He has labored faithfully in presenting the Gospel and the result is some thirty applicants for church membership,

Clerical Register.

The P. O. address of Rev. J. David Miller is changed from Martinsburg to *Shippensburg, Pa.*

Rev. J. Neihoff from Titusville, Pa., to *Forreston, Ill.*

Notice.

The Board of Missions of the Pittsburgh Synod will meet in the Reformed church at Kittanning, Armstrong Co., Pa., on the 29th of March, A D, 1887, at 2 o'clock, P.M. All missionaries under the care of this Board are kindly requested to send their reports to the Secretary, Rev. J. H. Prugh, Pittsburgh, Pa., in time for the above meeting.

JOHN W. PONTIUS, president.
Cochranton, Pa., Feb. 24, 1887.

Notice.

Clarion Collegiate Institute.

The Spring Term of this Institution of the Church, located at Rimersburg, Clarion Co., Pa., and within the bounds of the Pittsburg Synod, will open April 5th next, to continue *eleven* weeks. It is a school well worthy of the support of the Church. For full particulars address the Principal,

REV. W. W. DEATRICK,
Rimersburg, Pa.

General News.

Home.

The recent burning of wrecked passenger trains by stoves, has so excited the people that the railroad companies are earnestly looking for other means to heat their cars.

An attempt to pass the Dependent Pension Bill over the President's veto, has failed in Congress, not having received the two-third vote. The honest soldiers oppose it as pauperizing.

Mrs. Cart and her two children were caught by a violent snow storm while returning from a visit to a neighboring ranche near Holbrook, Arizona, on the 18th instant. Their lifeless bodies were found next day.

This has been a tremendous winter in the far West. A recent trip of the mail stage from Mount Idaho to Lewiston, Idaho, usually done in twelve hours, was made in four days, and one of the horses died of exhaustion. The one passenger was a drummer, and he was all right all the time.

Fully a thousand German Socialists asembled in Zepf's Hall, Chicago, on the 23d ult., to hear read the returns from the elections in Germany. Each despatch announcing the success of a Socialist was greeted with wild applause. During the intervals between telegrams, Paul Grottkau, the Milwaukee Anarchist, made a fierce but guarded speech, in which he alternately denounced Bismarck and the administration of justice in America.

There is danger of an extra session of Congress, owing to the backwardness of the general appropriation bills and the fact that the present Congress will end on next Friday noon. It will require hard work and unusual exemption from obstructions and accidents to secure the passage of the appropriation bills alone. Only three of the fourteen regular appropriation bills—the Army, Pension and Military Academy—have been finally acted upon by both Houses.

Foreign.

The Government has resolved to try the effect of attempting to restore order in Ireland by applying the ordinary law firmly and fairly before proceeding with the contemplated amendment of the criminal law.

It is reported that in return for the Pope's recent friendship Germany has consented to act as mediator between the Italian government and the Vatican. The Vatican's proposal is that part of Rome, including "Leonine City," in a zone extending from the Vatican to the sea, by Civita Vecchia, shall become the absolute property of the Pope

The *Figaro* says that there is an important rapprochement between France and the Vatican. The French representative to the Vatican has thanked the Pope for his endeavors to maintain peace between France and Germany, and President Grevy has sent the Pope a Sevres vase and a gold pen.

London, Feb. 27.—The parade of Socialists to St. Paul's this afternoon attracted crowds of people and the Cathedral was crowded. The Archdeacon preached from Proverbs, xxii, 2: "The rich and poor meet together; the Lord is the maker of them all." When the text was announced there were shouts of "Bravo!" and other exclamations of approval and some growls. Otherwise there was no demonstration. A large force of police was present.

Cardinal Ludovico Jacobini, who died in Rome last Saturday, was born at Genzano, in the Roman Province of Italy, May 6th, 1832. His uncle was Minister of Public Works under Pope Pius IX, and Jacobini's promotion after he had entered the priesthood was rapid. He was made the Papal Secretary of State. His last efforts at diplomacy were the attempt to force the Ultramontane party in Germany to support Prince Bismarck's septennate scheme. His last important official act was the famous letter to the Papal Nuncio Munich in regard to this scheme.

The labor question is giving Rome plenty of food for reflection just now. The Church seems fully alive to its importance, and is studying it, if not with an altogether scientific mind, at least with sincere and earnest impartiality. It would be a mistake to suppose that even the question of organization of the American Knights of Labor has been prejudged in Rome. All the prelates with whom I have had occasion to discuss the matter have shown a great wish to give it fair consideration. If the Church has any bias at all I am inclined to think it is in favor of the working man.—*Cor. N. Y. Herald.*

Southern Europe has been shaken by an earthquake. Two shocks were felt at Nice on the 23d of February. Houses rocked, walls cracked, and in some cases frail tenements were thrown to the ground. The people rushed from their houses and fell upon their knees in the streets, praying for deliverance from sudden death. Visitors to the city have become thoroughly frightened and are leaving the place. Many persons were injured by falling debris. Two houses—one in St. Etienne street and one in St. Philippe street—and the Maison Bourke were destroyed by the earthquake. Three persons are buried in the ruins of these buildings. There was also a slight shock at Marseilles this morning. The walls of a number of houses in that city were cracked. Shocks were also felt at Leghorn and Milan and several places in the province of Genoa, Italy.

There has been an eruption of the Volcano Mauna Loa, in the Sandwich Islands. The molten lava flowed 20 miles to the sea. The eruption began on January 16, when a column of fire shot up from the south crater. Nothing more took place for two days. Then suddenly the whole district around the volcano was kept in tremulous motion by an almost constant succession of heavy earthquake shocks. One cool headed observer kept a record which showed 383 shocks in thirty-six hours. Nothing was seen of lava until January 18th, as it found an underground passage. On that day, however, it broke into view, and three great rivers of molten lava took their course to the sea. One stream reached the ocean in two days, and the others were reported as not far behind in their course. They wiped out plantations, houses, etc., but so far as learned caused no loss of life, as the natives and foreigners received timely warning and abandoned their places. The path of the lava is through a thickly settled region, and the damage is great. The loss from the earthquake is also heavy, as many walls and buildings were shaken down. On the night of January 19th, the terror of the inhabitants was great, as they feared that a tidal wave would follow the shocks. The natives and Portuguese gathered about the little church at Punalua, praying for deliverance. A second eruption broke out February 7th, and the lava had begun to flow when the steamer sailed

Acknowledgments.

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Received from Whitemarsh congregation, Rev. J. Detrich, pastor,	$13 00
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Continued on 8th Page.

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Miscellaneous.

The Early Gone.

BY THE REV. J. MCCONNELL.

Can it be, loved one, that thou are gone?
Is that half-blown flower, replete
With hopeful promise in its germ,
Closed forever? Yes, the untoward frost,
Which blights the earliest bud of spring,
Has laid thee low! Yet, when eloquent
With grief we think of thee; 'tis not
With that half-extinguished hope
We often contemplate the surcease
Of maturer years. For thy sinless soul
Could not be stained by this wayward world
Which claimed thee not. Thy gentle spirit,
More fair and pure than new-fallen snow
On topmost hills, was, by waiting seraphs
Borne on high, where, 'mid loveliest scenes
In happiest climes, thou livest now.
And as in duration infinite, successive cycles
Roll; thou shalt become purer and brighter
And holier still. And in thine eternal home
Of joy, exuberant and unmarred, thyself
Shall be a part of Heaven: and with all
The pure in heart, wilt be perfected there.

Mansfield Item.

Selections.

Profound joy has more of severity than gayety in it.—*Montaigne.*

Great duties are before me, and great songs;
And, whether crowned or crownless when I fall,
It matters not, so as God s work is done.

Alexander Smith.

I need a Saviour to save me. I have no salvation till I find a Saviour. A person I must have. The highest truth will not save me, further than as it brings me to the Saviour, that He may give, and I may get eternal life.—*Dr. John Duncan.*

Pure religion and undefiled is "ministering," not the other thing—"being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving the most restful arm chair or sofa corner for one who is weary. It is "moving up" in the pew to let the new-comer sit down by the entrance. It is rising from your place to darken the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving up your own comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity.—*Rev. A. L. Stone.*

What I do thou knowest not now, but thou shalt know hereafter.—John xiii. 7.

Between the mysteries of death and life
Thou standest, loving, guiding, not explaining;
We ask, and Thou art silent; yet we gaze,
And our charmed hearts forget their drear complaining.
No crushing faith, no stony destiny,
O Lamb that has been slain, we find in Thee.

—*H. B. Stowe.*

Personal.

Dr. William C. Gray, a close friend of the Rev. T. De Witt Talmage, says that the preacher will soon have to leave the Brooklyn Tabernacle or die as the work there is too hard for him.

Edward W. Mealey, just nominated to be United States Consul at Munich, Bavaria, is one of the leading citizens of Hagerstown, Maryland. Mr. Mealey graduated at Harvard College in 1867, and afterwards finished a course at the Harvard Law School.

Rev. Byron Sunderland, the President's pastor, is daily besieged by countless office-seekers. He says: "It does not avail me much to declare that I have no influence at the White House. I dare say my mail is as large as a Cabinet officer's, and the requests cover everything in the range of probabilities and improbabilities."

W. U. Hensel, Esq., who is a member of the committee on statistics of the Lancaster Board of Trade, is now at work on a book that is to contain 160 pages. It will be an exhibit of the facilities, advantages and opportunities that Lancaster has to offer to capitalists as will most likely interest them and induce them to locate factories there.

Emperor William, Count von Moltke, Gen. W. S. Harney, U. S. A., and Colonel E. G. W. Butler, of St. Louis, are believed to be the oldest four military officers in the world. Between the last two there is a good deal of rivalry as to precedence. Butler went into the army before Harney; that is, at West Point. But Harney received his commission before Butler got his.

The great composer, Verdi, is also a great patriot. In the dark days of thirty or forty years ago there was no more ardent champion of Italian liberty and union than he. He was elected to Parliament in 1881, and took deep interest in all its operations. But it was a silent interest. He never could make a speech, though he often declared that he would gladly give the copyright of his best opera for his ability to do so.

Science and Art.

The extent or degree of the oscillation of chimneys has been exactly measured by observation of the shadows cast by the sun upon the ground. An instance in point is that of a chimney 115 feet high and four feet in diameter, externally at the top, near Marseilles, France, the oscillations of which were observed by the shadow during a high wind to attain a maximum of twenty inches.

Dr. Riegler, of Pesth, is said to have just made a very curious experiment in photography, and one that to many people will appear almost incredible. He has photographed a bullet after it had been fired from a rifle and while it was proceeding with a velocity of 440 metres—rather more than a quarter of a mile—a second. The experiment was in every way successful, a perfect reproduction of the bullet being the result. A horse at full gallop, a swallow in its flight, and even a flash of lighting have succumbed to the photographer's art; but his last triumph is still more marvellous.

Mr. George W. Childs' gift of a drinking fountain to Stratford-on-Avon, the birthplace of Shakespeare, is thus described:

"As hitherto cabled, the design is by the Architect Cossins, of Birmingham. The structure will be of granite, 50 feet high, the base being 28 feet in diameter, and in the upper part 4. It is to be faced by an antique clock, with an archway under the centre cut through the base and wide enough for one vehicle. Underneath, besides a drinking trough for horses, is a smaller one for dogs. At the entrances are cups.

Upon the panel of the base is the inscription, "The Gift of an American citizen, George W. Childs, of Philadelphia, to the town of Shakespeare, in the jubilee year of Queen Victoria." There are to be four mottoes cast. One will be from Washington Irving's description of Stratford-on-Avon; another will be this Shakesperean line from Timon, "Honest water that ne'er left any man in the mire." The remaining two are not yet known. They are probably to be selected by Mr. Childs.

The design harmonizes well with the principal tower of the Shakespearean memorial buildings. The site is in the open market place, near Rother street, midway between center town and the great railway station, and within five minutes' walk of Shakespeare's house and the churchyard. The cost will not exceed $5,000.

Items of Interest.

Some Chinese merchants in Shanghai have sent, unsolicited, more than $1,000 to augment the earthquake fund in Charleston, S. C.

A gallery of pictures and $100,000 for the hospital have been left to Rheims by a native and former merchant of that old town.

The Legislature of Alabama has passed a bill making gambling a felony—the first offence to be punished by not less than six months' imprisonment in the Penitentiary, and the second offence six years.

Some of the German papers announce the coming betrothal of Prince Alexander, late of Bulgaria, to the Duchess of Albany, widow of the late Prince Leopold, and state that he is to reside permanently in England.

There is a $5,000 office in Boston that is retained by a Republican because no Democrat will accept it. It is the Sub Treasuryship. The bond required is $250 000. Mr. G. F. Babbit, of the State Board of Health, is the last to refuse it.

A Massachusetts man who recently died willed his horse, his cow, his cat, and his fowls to the Society for the Prevention of Cruelty to Animals, and also two thousand dollars, stipulating that the society should tenderly care for the animals as long as they lived.

A lot in Greenwood Cemetery, New York, costs from $500 to $800, and if the corpse be placed in a receiving vault the fee is from $25 to $40. A Fifth avenue sexton recently made the remark that funerals in his range of observation cost $500 to $1,000, though some economists reduced the figures to $300.

M. Meissonier offered to paint a little picture on a white satin fan belonging to his ten-year-old granddaughter. She refused the offer, not without indignation, and said she did not want her fan soiled with his old paints. Artists, like prophets, are not without honor, save in their own country and among their own kin.

A high-license bill has been introduced in the Indiana Legislature providing for a license of $300 a year for a country saloon and $600 for a town or city saloon. One-half of the country license goes into the school fund; the other half is retained for county purposes. In the city and town license permission is granted for a further raise of $200.

The University Library at Cambridge has received a very valuable addition in the shape of a collection of Syriac and Arabic manuscripts, which have been presented by the Society for the Promotion of Christian Knowledge. The collection was made for the Society about forty years ago by Rev. G P. Badger, during a mission to Mesopotamia, with the object of making investigations into the condition and ritual of the Nestorians.

The undertakers of Pittsburgh having lost considerable money through the neglect of customers to pay their bills, are talking about a novel method of posting their debtors. They would have large placards, on which are printed detailed statements of each debt, scattered throughout the cemeteries on Decoration Day and other days when the cemeteries are crowded, and the placards sure to be read. They would thus hope to shame their debtors into paying up.

Queen Christiana of Spain opened recently at Aranjuez an asylum which she has erected for orphans of officers belonging to the Spanish army. All Colonels from all parts of Spain came to Madrid and were presented to the Queen. Besides these all the Captains-General and the Ministers of War and Marine were present. The Queen desires to become personally acquainted with all men holding important commands in the army. Doubtless Her Majesty feels the shakiness of her position and thinks she can steady it by blarneying the army officers.

An enterprising German firm is building up a large business in the manufacture of liquid carbonic acid, which, though so recently only a scientific curiosity, is now in extensive demand for industrial purposes. It is used for charging beer in the cask, in the manufacture of seltzer waters, and for fire-extinguishers. By its expansion the Krupps of Essen subject their great castings to the enormous pressure of 1,200 atmospheres. Its gas is also expected to prove valuable for inflating ballons to raise sunken ships, heavy weights having been very quickly raised from the sea bottom by its aid.

Useful Hints and Recipes.

A soapy dishcloth should never be put inside a teapot or a coffeepot.

Put freshly baked cake away as soon as cold in a closely covered cake box.

Cistern water may be purified by charcoal put in a bag and hung in the water.

Set a dish of water in the oven with cake when baking and it will seldom scorch.

Do not put salt into soup until you are done skimming it, as salt will stop the rising of the scum.

The most effectual remedy for slimy and greasy drain pipes is copperas dissolved and left to work gradually through the pipe.

Wash ironware outside as well as inside, in hot, soapy water, then rinse in clear hot water and wipe dry with a dry crash towel.

Two apples kept in the cake box will keep moderately rich cake moist for a great length of time, if the apples are renewed when withered.

Tins should be washed in clean, hot, soapy water and rubbed freely with mineral soap. This will keep them as bright as new.

Never put a good knife into hot grease, as it destroys its sharpness. Have always at hand a kitchen fork for turning meat or frying potatoes.

Galvanized iron pails for drinking water should not be used. The zinc coating is readily acted upon by water, forming a poisonous oxide of zinc.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THEIR PILGRIMAGE By Charles Dudley Warner. Illustrated by C. S. Reinhart. Pp. 363. New York: Harper & Brothers, Publishers. 1887.

This volume so attractive in its appearance contains sketches of the journeyings of a party who made visits to the most prominent summer resorts of America, during the past season. That they are written by Charles Dudley Warner is assurance that the descriptions of characters, scenes and places are pure, racy and glowing. They give life-like pictures of persons and incidents usually met with by visitors to our fashionable watering places, and are full of information and instruction. There are two classes of persons who ought to read the book, first, those who have visited these places, because it will remind them of what they have seen and heard for themselves; and second, those who have not been there, because it will enable them to see and hear through the eyes and ears of another. The book contains seventy-six illustrations all true to life, and some of them very amusing.

A TRAMP TRIP. How to See Europe on Fifty Cents a Day. By Lee Merriwether. Pp. 276. New York: Harper & Brothers, Franklin Square. London: 30 Fleet street. 1887.

Here we have another book of travels, but one altogether unique. The author, not satisfied with seeing Europe as a first-class tourist, undertook to spy out the land in the garb of a tramp, taking steerage passage on an Italian vessel and traveling on foot with the lodgings and diet that could be purchased for fifty cents a day. A cultivated man who went through such experiences, with his eyes open, of course saw much that the ordinary tourist could not see and he has given his observations in fine style. Besides the descriptions of things in the lower strata of society in Europe, the book has much valuable information in the way of statistical tables.

A SHORT HISTORY OF PARLIAMENT. By B. C. Skottowe, M.A., New College, Oxford. Pp. 342. New York: Harper & Brothers, Franklin Square. 1887.

Nothing can be more interesting than the rise and progress of the British Parliament, as it involves in large part the history of western civilization. Little has been written about it because it has been a growth, the seed of which was planted so many centuries ago. It took shape gradually like the common law, and like the constitution of England, which has never been written. A concise reliable treatise on this subject has been in demand, and the want has been supplied in the work before us. The author says that while the date of the first Parliament has been fixed by the Bishop of Chester at A. D. 1295, the term is much older, although it had no special technical meaning to contemporary historians. To them it simply meant a *palaver*. He goes back, however, to the early tribal meetings of the Anglo-Saxons, which was the formative period, and traces the history up to the present time. The book is very instructive and enjoyable.

THE BETHLEHEMITES. From the German by Julie Sutter. Pp. 96. Philadelphia: Porter & Coates.

This neat little volume carries us back to the time of the birth of our Saviour and gives us a representation in conversational form of the hopes and longings of those who were "waiting for the consolation of Israel." The scenes are graphic; the characters natural and well sustained, and will help any one to form a real, concrete idea of persons and things at that most interesting period. The frontispiece represents the first Christmas Eve. We are sorry the book did not come to us before Christmas, but it will prove interesting at any time.

ALONG RIVER AND ROAD IN FUH-KIEN, CHINA. By Edwin Joshua Dukes. With Map and Illustrations from sketches by the author. American Tract Society, 150 Nassau street, New York city. Pp. 348. Price $1.25, postpaid.

This book ought to be read by all who are interested in historical research. It does not pretend to represent China from the point of view taken by politicians, merchants, or even missionaries, but "simply describes the scenes of daily life as they appear to one who moves among them." Yet it will be sure to incite missionary interest. The book is written in fine, easy, flowing style. The illustrations, some of them in blue tint, are exceptionally good, and will attract and interest young and old.

REPORT of the Superintendent of Public Instruction of the Commonwealth of Pennsylvania, for the year ending June, 1886. Harrisburg: Edwin K. Myers, State Printer, 1886. Pp. 452.

This is an Executive document made up largely of the official reports of the superintendents of the counties' larger towns, together with general statistical tables. The superintendent's own report, which is a generalization of the work of all that are under him, with proper statements and recommendations, shows that there are in the State 20,683 schools, 23 303 teachers, 989.429 pupils; cost of tuition, $5,760,295.74. The estimated value of property is $35.371,849. This shows a vast increase in the last decade. The efficiency of the schools shows an advance.

The March number of HARPER'S MAGAZINE opens with a quaint frontispiece by E. A. Abbey, called "The Day of Rest," representing a church scene of the last century. The leading article is a continuation of the series of papers on the great institutions of New York city. It is a strong study of "The New York Police Department," by Dr. Richard Wheatley, illustrated. "Duelling in Paris," by Theodore Child, is highly entertaining; illustrated. "The Rivalries of Mr. Toby Gillam" is a clever Georgia story, illustrated. Blackmore's novel, "Springhaven," is drawing to a conclusion, this instalment being next to the last part, illustrated. Albert F. Heard contributes a timely article on "Russia of To Day." The second part of Mr. Howells's novel, "April Hopes," continues to delineate in masterly style the characteristics of modern Boston society. "A Louisiana Sugar Plantation of the old Regime." Charles Dudley Warner supplements his article of two years ago on the South by a paper entitled "The South Revisited." Editor's Easy Chair, Editor's Study, and Editor's Drawer.

LIPPINCOTT'S MONTHLY MAGAZINE for March contains:—Kenyon's Wife, a novel, Lucy C. Lillie; Confessions of a Reformed Humorist, Robert J. Burdette; Psyche, a poem, Florence Earle Coates; The Policy of Insurance, Henry C. Lea; Was it Worth While? a story, Barnet Phillips; Blase, a poem, Ella Wheeler Wilcox; Rent and Taxes, Fred. Perry Powers; Autobiographical Notes of a Congressional Chaplain, W. H. Milburn; General John A. Logan, One who Knew Him; Our Monthly Gossip; Book-Talk.

THE ATLANTIC MONTHLY for March contains—Fancy or Fact? James Russell Lowell; Theophile Gautier, James Breck Perkins; The Lady from Maine, in two parts, II., Lawrence Saxe; Low Tide on Grand-Pre, Bliss Carman; Curiosities of Criticism, Agnes Repplier; The Second Son, IX.—XII., M. O. W. Oliphant and T. B. Aldrich; Blindfold, Andrew Hedbrooke; One Hundred Days in Europe, I., Oliver Wendell Holmes; The Hippolytos of Euripides, William Cranston Lawton; "Come Back, Dear Days!" Louise Chandler Moulton; Paul Patoff, V.—VII., F. Marion Crawford; Longfellow's Art, H. E. Scudder; Recent Poetry; Agnes Surriage; Actors and Actresses; The Contributors' Club; Books of the Month.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A.M., M.D. Contents for February: A Clinical Lecture; Original Communications; Society Proceedings; Therapeutic Notes; Editorials; Medical News and Miscellany; Book Reviews; Commercial News.

Terms: $1 a year in advance. Philadelphia: F. A. Davis, Att'y, Publisher, No. 1217 Filbert Street.

EASTER SERVICE—BEAUTIFUL MORNING—Emma Pitt, Baltimore, Md. Single copy, 5 cents; 100 copies, $4.

THE GUARDIAN: A Monthly Magazine for Young Men and Women, Sunday-schools and Families. Rev. H. M. Kieffer, A. M., Editor. The contents for March are—The Dark and Cloudy Day; A Mite Song; The Cardinal Points, by the Rev. D. W. Gerhard; "The Old Sullivan Road," by the Editor; Satan in Nature, by the Rev. Hiram King; Sanctified Temperament—The Choleric, by the Rev. J. Hassler, A.M.; The True Bo-Peep; Happy Accidents; Curious Effects of Arctic Cold; How Sealskins are Obtained; Little Mozart and his Prayer; "Grit;" Our Choir—Monkeys and Children; Our Cabinet. Sunday-school Department.

Philadelphia: Reformed Church Publication Board, 907 Arch street.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending February 19th and 26th contain — Lord Shaftesbury's Life and Work, Quarterly; The Greeks in Asia, The Indian Bourbons, and The Wellesleys in India, Asiatic Quarterly Review; Last Words with General Gordon, Fortnightly Review; Moss from a Rolling Stone, Blackwood's Magazine: The Highlands of San Paulo, Month; A Few Manchester Worthies, Temple Bar; The "Man-Eating" Elephant of Mundla, Chambers' Journal; A Belgian Christmas Eve, All the Year Round; Amateur Art in the Seventeenth Century, Spectator; How General Gordon saved my Life, Pall Mall Gazette; The Pilgrimage to Kerbela, St. James's Gazette; Pirates, Past and Present, Telegraph; with instalments of "Jack and Miniory," "The Robber's Cave," and "Richard Cable," and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co,. Boston, are the publishers

Married.

February 17th 1887, at the home of the bride's parents, in McGaheysville, Va., by Rev. B. R. Carnahan, Mr. C. Lafayette Hedrick to Miss Virginia S. Rush, both of Rockingham county, Va.

February 12, at the pastor's residence, by Rev. G. W. Roth, Mr. George W. Rowe to Miss Kate Mengel, both of Hamburg, Pa.

February 17th, at the home of the bride, by the same, Mr. Lewis H. Mickley to Miss Barbara A. Burkhalter, both of Hamburg, Pa.

At Mechanicsburg, Pa., February 23, 1887, by Rev. W. I. Stewart, Mr. W. Brinton Zullinger, Clay Lick, Pa., to Miss Marion E. Britton, Upper Strasburg, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—At Fountain Dale, Adams county, Pa., February 1st, 1887, very suddenly, of apoplexy, Emma Vernetta Buhrman, in her 16th year.

Emma was a kind and affectionate young lady, brought up by Christian parents, and after a few years of catechetical teaching was taken into full membership of St. Jacob's Reformed church at this place.

Since that time you would always find her seat occupied at church at times of worship. Also at Sunday-school, you would always find her there, either as scholar or acting as teacher.

She was loved and cherished by all her acquaintances, endeared to them by her youthful beauty—a countenance always with a smile. She was so kind and affectionate to all, always ready and willing with a smile to do a kind act towards any one, for truly

"None knew her but to love her,
None named her but to praise."

"But, alas!" she is gone. How sad to think of her leaving us so suddenly. Our home seems so lonely without her. When we go to church we see her seat vacant. In the Sunday-school we miss her beautiful face and pleasant smiles.

With sad but hopeful hearts we laid her to rest in the beautiful little graveyard near her home, where, but six years ago, she followed her dear and only brother "Charley," there where their bodies now lie side by side, but their spirits have crossed over to that other shore where they now join in singing praises with God. A FRIEND.

DIED.—Near Ridgely, Caroline county, Md, February 9th, 1887, Mrs. Thos. Bower, aged 77 years and 3 months.

Mother Bower was born a daughter to Daniel and Anna Ernst, at Nazareth, Northampton county, Pa., on the 9th of November, 1809, was baptized in her infancy and in her youth was confirmed a member of the church in which faith she lived and died.

She was a faithful member of the church, true to the vows she made, and with a fortitude that only a Christian can have she bravely bore the burdens that God saw fit to assign as her portion, and she held out faithfully to the last. When she was asked if she was willing to die, she said, "I am. I have my mind fixed on Jesus." Her afflictions were extremely hard to bear, but during the seven long years she was confined to the house with paralysis she never complained of the afflictions that fell upon her.

Her faith in her Saviour was so strong and unshaken that all her duties as a Christian were performed in such a manner as to show all who knew her that she was willing to do the Master's bidding.

The last hours of her life were spent in pleading with her Heavenly Father, that she might be delivered from the cruel pangs that distorted her body. Thus she fell asleep.

She was the mother of five children, one of which preceded her passage through death's dark valley. Fourteen grandchildren and seven great grandchildren are descendants of the deceased. Her loss is deeply felt by all, especially by her aged husband and partner, with whom she lived fifty-four years of her life, but with calm resignation he is waiting for the sound of that blessed voice that called her, and may God in His tender mercy lead him home to heaven.

The immediate cause of the death of the deceased was a complication of gastritis, dropsy, and a recurrence of palsy.

A MOURNER.

DIED.—At Frostburg, Md., on the 3d of February, 1887, Mrs. Mary M. (Rehorn) wife of Lewis Herpel, deceased, aged 71 years, 6 months and 15 days.

Mrs. Herpel was born in Brandobern, Province of Nassau, Germany, July, 1815, daughter of Bernhard and Anna (Wilhelmi) Rehorn. Being received into the covenant of Christ by early baptism she was confirmed in the true faith in the old country. The fruits of her marriage to Lewis Herpel were six children, three of whom with their father preceded her to the life beyond, and the remaining three survive to mourn her departure.

On the morning of February 3d, she greeted the rising sun with apparent health and vigor, and was engaged in her usual household duties when a stroke of paralysis suddenly brought her upon her last resting-place. On the evening of the same day the God of mercy relieved her of all pain.

Mrs. Herpel was a strong adherent of the Christian faith, and her confidence in the Saviour was in the end crowned with blessed immortality. S.

DIED.—At Frostburg, Md., February 14th, 1887, Mr. George Miller, son of Martin and Katrina (Getz) Miller, at the age of 53 years, 1 month and 23 days.

Mr. Miller was born in Iba, Electorate of Hessen, Germany, December 21, 1833, where he was baptized and confirmed as a member of the Reformed church, and in 1860 married Mary Sarg. Their union of twenty-seven years was blessed with eight children, five of whom, with the mother, survive, and are brought to tears by a father's death.

He was the father of a happy family, and was highly esteemed by his many friends. Having formerly labored as a miner in this coal region, he was for the past few years successfully engaged in farming, and while thus standing at the post of duty he was prostrated by a paralytic stroke, from the effects of which he suffered for one week. The respect tendered him by the community was fully attested by the large funeral attendance. His wife and children have the sympathy of many people; yet their mourning shall be turned into joy by constant faith in the Redeemer. S.

Religious Intelligence.

Home.

The Methodist Publishing House is the latest addition to the Methodist institutions of Calcutta.

A recent collection in two Swedish churches in Minnesota, in response to an appeal for a missionary church there, resulted in $40, all in coin, over 1,500 pieces being pennies, and only six coins were as large as a twenty-five cent piece. Almost every one of the 2,000 present gave something.

Rt. Rev. William Mercer Green, the first Bishop of Mississippi, died at Suwanee, Miss., on the 13th inst., in his eighty-ninth year. He has been Bishop for nearly forty years, and was universally beloved. Bishop Green was born in Wilmington, N. C., in 1798, and was ordained a minister in 1820. He became professor of rhetoric in the University of North Carolina, of which he was a graduate in 1837, and was elected first bishop of Mississippi in 1849. Bishop Green was one of the founders of the University of the South at Suwanee, Tenn., in 1858, becoming chancellor thereof in 1866.

The American Board of Commissioners for Foreign Missions has rejected the application of R. C. Morse, of the Yale Theological School, who has recently been licensed to preach. The rejection is assumed to be on the basis of the probation theory. In stating his theological beliefs to the Board, Mr. Morse said: "I am not prepared to affirm that all those are lost who do not receive the Gospel in this life. I do not believe that the Bible teaches such a doctrine. I do believe that the general tenor of the Bible teaching is that now is the day of salvation. This teaching it is my purpose to teach. All I mean with reference to the hypothesis of a future probation is that I do not know. Practically it affects neither my belief nor my teaching."

At a meeting of the Directors of the Southern Presbyterian Theological Seminary, Columbia S. C., at Augusta, Ga., Feb. 2d, Rev. G. B. Strickler, D.D., pastor of the Second Presbyterian church of Atlanta, was chosen for the Perkins chair, formerly occupied by Dr. Woodrow, of "Natural Science in Connection with Revelation," which is so enlarged as to embrace the general subject of Christian Apologetics. Rev. C. C. Herstman, D.D., president of Westminster College, Fulton, Mo., was elected to the chair of "Biblical Literature and Exegesis of Scripture." And Dr. Girardeau announced his acceptance of the professorship of Didactic and Polemic Theology. The duties of the chair of "Pastoral Theology and Sacred Rhetoric" were distributed among the other professors for the present.

The Boston *Post* has the following statement from missionary R. A. Hume, supplementary to the report of the Prudential Committee of the American Board:—

"In compliance with a request from the rooms of the American Board that I should give the Prudential Committee a brief and general statement of my theological position and my purposes for work, which they might give the public, in connection with their decision of the question of my return to India, on February 3d, I sent a letter with the desired memorandum. I now consent that the public should be put in possession of that which was prepared for it in the circumstances mentioned above. This memorandum briefly indicates my theological position and my distinct understanding that if I should return to India I should go free from pledges and with the same liberty of thought and speech as is enjoyed by Congregational ministers at home. The memorandum was as follows:—

"Mr. Hume authorizes the statement that in a public utterance last summer, which has been criticized, he did not commit himself to any theory concerning God's ways of grace toward the heathen. He firmly holds every doctrine of the evangelical faith, and takes the position that no man need be finally lost for lack of a gracious opportunity of salvation through Christ, but only for refusing it. In regard to God's method of giving this gracious opportunity to the heathen, who never hear of Christ, he does not profess to have any certain knowledge, since he believes that the Bible is not explicit on the point, yet reverently seeking to form opinions on such subjects in accordance with the spirit of God's revealed word, he holds himself free to consider as legitimate such opinions thereupon not contrary to Scripture as are entertained among evangelical ministers, and in a lengthy correspondence has fully explained his position. In the future, as in the past, he expects to work in loyalty to the Board and in harmony with the brethren of his mission, and is confident that he can do so.

"R. A. HUME."

Foreign.

After repairs and alterations, St. Bride's, in Fleet street, London, a church built by Sir Christopher Wren, has been reopened.

The late Dr. George Rigg was the first Roman Catholic Bishop of Dunkeld, Scotland, after the restoration of the hierarchy there. The See had been vacant for 293 years.

Dr. Stubb, Bishop of Chester, England, presided over a meeting of the clergy and laity at the Chester Cathedral recently, to provide $150,000 for pensions and additional endowments for aged and poor clergy, on the occasion of the Queen's golden jubilee. The Duke of Westminster offered to give $2,500 a year for five years. This is not so generous as it appears, as the Duke has an income of over a million dollars a year from his estates.

The Papal Nuncios who are to be promoted to the Cardinalate at the March consistory, on the occasion of the golden jubilee of Leo XIII's ordination to the priesthood, will remain, provisionally, at their posts. There is much anxiety, however, about their probable successors; but it is settled that Mgr. di Rende, Nuncio at Paris, will be succeeded by Mgr. di Pietro, the present Nuncio at Munich, Bavaria, to whom Leo XIII has addressed the letters advising the Catholics of Germany to support Prince Bismark's Septennate bill.

The following dispatch from Breslau as early as February 8th, set forth the understanding between the Pope and Bismarck: It is stated here that Monsignor Kopp, Catholic Bishop of Fulda, who mediated between Prussia and the Vatican in the negotiations for the revision of the May laws, has been deputed by the Pope to make a statement declaring the Pope's intentions in advising the Catholic electors to support the Government on the Septennate bill, and explaining the Papal interest from a Catholic standpoint, in having the Catholic electors assist in securing the success of Prince Bismarck's bill in the new Reichstag. With the occasion for making this important statement will be the introduction in the Upper House of the Prussian Diet of the new Ecclesiastical bill. It is also announced here that the Pope, desiring to meet Prussia's views even in matters of ecclesiastical discipline and appointment, will favor the nomination of Dr. Kopp to the Bishopric of Breslau.

The *Indian Christian Herald* says: "Buddhism is declining in Ceylon and losing its grip on the people. Many Buddhists, formerly bitter opponents of the Christian faith, are now quite ready to listen to the Gospel message. The other day Mr. Ranesinghe baptized an old Buddhist priest from Kandy, who walks five miles every Sabbath. Similar things on a more extensive scale are observed in Burmah. The contrast between the strictness of the Burman priest in the lately acquired territories on the one hand, and the laxity and heterodoxy of the priest and people in lower Burmah is very striking. Besides large numbers of the latter have actually embraced Christianity. And a very remarkable feature in connection with these conversions is the fact that more conversions of Buddhist priests have taken place in connection with the labors of a Christian lady than with those of any other missionary in Burmah. We mean Mrs. Ingalls, whose husband died thirty years ago. Fifty years ago she and her husband arrived in Rangoon, and yet she is still most active and energetic in her missionary labors—a worthy example to many younger and stronger."

READY FOR EMERGENCY.

A realizing sense of danger always characterizes a wise and courageous man. Whether the danger is present, as on the battle field, or prospective, as when one is threatened with a deadly malady, a judgment as to the proper course to be pursued is always formed. Here is an instance of the latter kind of acumen: "I have just caught a severe cold, writes *Robert Armstrong*, of *O'Bannon, Kentucky*, to Drs. Starkey & Palen, 1529 Arch Street, Philadelphia, Pa., "and send check for another supply of your Compound Oxygen. My *asthmatic trouble has disappeared*, and I have nothing of it, as heretofore, when I take cold. I eat and sleep well. *I am, in fact, a new man*, and attribute my health to the use of Compound Oxygen." The efficacy of this treatment in cases of Consumption, Bronchitis, Asthma and Neuralgia passes all belief. Write for a free pamphlet on the subject and study up the theory of cure for yourself.

Mr. Swank's report shows that the consumption of steel and iron in the United States in 1886 for the first time exceeded that of Great Britain.

HORSFORD'S ACID PHOSPHATE
For Women.

Dr. Wm. E. Jewett, Adrian, Mich., says: "I have found it particularly useful in nervous disorders of women."

The Knights of Labor have purchased property in Philadelphia, and will henceforth make that city their headquarters.

Society (London) says: "I could not wish for a nicer or more delicate perfume than this latest importation from America. As I have a weakness for sweet scents, I have tried Lundborg's Edenia and pronounce it simply delicious."

The strike of the longshoremen and freight-handlers in New York has terminated with failure on their part, and they are seeking their former places.

WAR AHEAD.

There is great danger of war with Mexico in the near future, but at present we can persue the arts of happiness, prosperity and wealth. Wherever you live, you should write to Hallett & Co., Portland, Maine, and receiving free, full information about work that you can do, and live at home, earning thereby from $5 to $25 and upwards daily. Some have earned over $50 in a day. Capital not required; you are started free. All is new: both sexes. All ages. Pay, as above guaranteed, from first start.

The citizens of Louisville are asked to guarantee $25,000 on another Exposition. Of this amount $6,620 have already subscribed.

Almost miraculous are some of the cures accomplished by the use of Ayer's Sarsaparilla. In the case of R. L. King, Richmond, Va., who suffered for 47 years with an aggravated form of scrofula, Ayer's Sarsaparilla effected astonishing results.

The Tennessee House adopted the Senate resolution submitting to a vote of the people a Prohibition amendment to the Constitution. The vote stood: ayes, 87; nays, 4.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

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Few persons realize how thoroughly they are controlled by prejudice even to their own disadvantage. For many years the treatment of rheumatism, neuralgia, sciatica and headache has been by some outward application, and, therefore, without stopping to think that the origin of these troubles *must*, from necessity, be internal, the weary sufferer continues to rub, rub and find no relief. Athlophoros is taken internally, and as a proof that this is the correct principle, it cures surely and quickly. The statement of those who *have been cured* ought to convince the incredulous.

C. F. Bruce, Metuchen, N. J., says: "My mother had the rheumatism in her heart, and was cured by Athlophoros. She says there is no medicine like it."

James W. Reed, 4638 Penn Ave., Pittsburgh, Pa., says: "My mother, although 77 years of age, was entirely cured by the use of Athlophoros."

Miss Carrie Patten, Eagle Village, N. Y., says: "My mother was nearly a cripple in her arms, not having been able to dress nor scarcely able to feed herself for three months, being in severe pain most of the time. The acute pain ceased after taking three bottles of Athlophoros, but she continued to take it until all signs of rheumatism were gone; having taken 27 bottles in all. She has not taken any since last May, and can use her arms as well as ever. A number of friends have taken it, and in every case it has given satisfaction. In case of sick headache, it gives almost immediate relief."

John M. Wolcott, Piffard, N. Y., says: "I got a bottle of Athlophoros for a friend. She at once gained rapidly, and has not been troubled with the rheumatism since."

Every druggist should keep Athlophoros and Athlophoros Pills, but where they cannot be bought of the druggist the Athlophoros Co., 112 Wall St., New York, will send either (carriage paid) on receipt of regular price, which is $1.00 per bottle for Athlophoros and 50c. for Pills.

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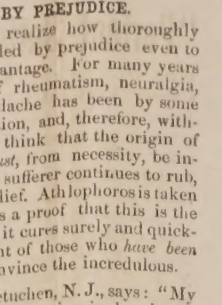

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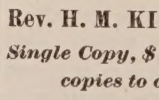

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Wholesale Prices.

Monday, February 28, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@2.75 winter, extra, $2.75@3.25; Pennsylvania, family, $3 65@3.80; Pennsylvania, roller process, $4@4.25; Western winter clears, $4@4.25; do, straight, $4.25@4.50; do, patent, $4.62½@4.90; Minnesota clears, $4@4.25; Rye Flour, $3 per bar. for choice.

WHEAT.—No. 2 Delaware red, at 92c.; No. 1 Pennsylvania red, 93c; No. 2 red at 89¼c.;

CORN.—No. 4 mixed in grain depot at 45c.; No. 3 mixed, 45½c.; ungraded yellow in grain dep t at 45½c; No. 2 yellow, 46c.

OATS.—Sales of 1 car low ungraded at 33½c; 1 car stained 3 white 35½c.; bright do. quoted at 36@36¼c.; N. 2 white at 37c.

RYE.—No. 2 Pennsylvania, 53½c.

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POULTRY.—We quote live chickens, 11@12c.; live Turkeys, 9@10c; Live Ducks, 10@11c.; Geese, Delaware and Maryland, 10@11c.; Dressed Chickens, extra near by, (roasting stock), 13c; do. choice Western, 12c.

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EGGS.—Sales of 20 crates extras near-by fresh, at 18c; and 45 crates of near by firsts, 17¼c.; Western firsts, at 17@17¼c.

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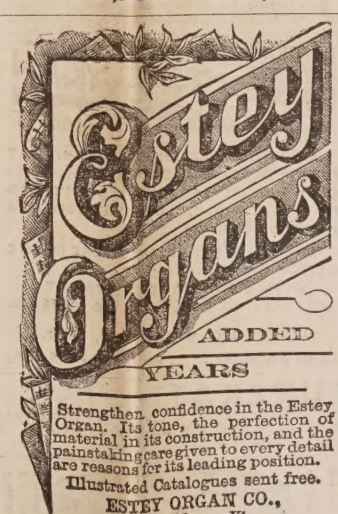

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